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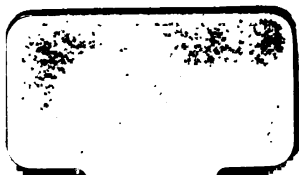
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THE
Coral Missionary Magazine:

A MONTHLY RECORD OF
MISSIONARY WORK AMONG THE LABOURING
CLASSES AT HOME,
AND IN THE
CHURCH MISSIONARY VERNACULAR SCHOOLS
ABROAD.



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PREFACE.



WE have to thank many of our readers for their good help in circulating the *Coral Missionary Magazine*, and as an encouragement to them and others, we would say that for almost every Magazine thoughtfully given or lent, a new Subscriber is added to our list. One kind friend takes her copy every month, and as soon as she has done with it, leaves it in the waiting-room of a London railway; another has hers bound up at the end of the year, for a Missionary Penny Reading in a far-away village; a third buys back numbers* and distributes them far and wide; a fourth takes half a dozen copies regularly to give to the best scholars of a Sunday class, who have in consequence, become contributors to the Coral Fund. Thus do willing, loving hearts find many ways of helping on the work.

And what a work it is! How it needs that our hands should never grow weary, nor our hearts fail! "Tell English Christians," said a native Brahman convert, "that we have three hundred and thirty millions of gods, whose slaves we are. And oh! tell them that though these gods never spoke before, yet in the day of judgment, the God of English Christians, who is the God of the whole world, will give each a tongue to condemn them for not sending the Gospel and more Missionaries to India!" There are so many hundreds of millions of heathens in the world, that no approach to an exact computation of their numbers has yet been arrived at. The United Kingdom contributes £500,000 annually to send the

* These may be had at the rate of 10s. for 500.

Gospel to them, but what is this among so many! Could we not do more? In the last three months, we have contributed nearly as much to send out lint and bandages to the half million sufferers in the war. If our hands open thus freely to aid the body, what should we not be willing to do to save the immortal soul? Shall we for lack of the funds which a little self-denial here, a larger liberality there, might supply, turn a deaf ear to the appeal from the Hindoo child, who pathetically exclaims, "Tell them I want to learn!"* Shall we be silent and regardless when the Missionary writes: "Our boys want supoprt. Can you interest your friends in them?" Shall we hear that an extra Catechist, placed in a crowded idolatrous heathen town, might be the means of turning some from the error of their ways unto God, and not send the £10 that would suffice for his modest salary? Shall we know of some little street Arab at home, and not strive to place him in the Refuge that may save him from destruction? or of districts whose inhabitants are almost worse than heathen, and grudge the £50 that will ensure their having a teacher?

Such as these, and more like them, are the calls made on the Coral Fund, and as they year by year increase, we ask, and need, yearly, more support in responding to them.

May it please God, who will have all men to be saved, and come to a knowledge of the truth, to use these pages to the quickening of interest and exertion in the work they would fain, by His gracious aid, promote.

In conclusion, we beg to offer our warm thanks to the Church Missionary Society, and Society for the Propagation of the Gospel, to the Secretary of the National Life Boat Institution, to Messrs Snow, and to Messrs Nisbet & Co., for the kind loan of the numerous cuts which render our little pink book outwardly attractive.

11 MAITLAND PARK ROAD,
HAVERSTOCK HILL, Dec. 1870.

* See December Magazine.

CO-HELPERS FOR THE CORAL MISSION SCHOOLS.

The Coral Mission Schools having, by the blessing of God, so largely increased of late, some friends have kindly agreed to assist as Co-helpers in the work

It is therefore requested that subscriptions for the children in each School may be forwarded through the Co-Helper for the same, together with presents and gifts of clothes, all of which will be acknowledged in the Magazine as usual. If no Co-Helper is named for a school, it continues under the superintendence of the Editor, to whom also all questions concerning the *schools in general* are to be addressed.

CO-HELPERS.

INDIA (*North*).

For Jay Narain's College, and Orphan Schools at Benares,

Rev Clement F. Cobb and Mrs Cobb.
St George's Parsonage, **BARNESLEY**
Yorkshire.

Bhogulpore, for the Schools under the care of the Rev. E. Dröese, and Mrs Dröese,

The Rev. Thomas Scott,
The Vicarage, West Ham. **E**

Secundra (*Agra*) the Rev. J. Ehrhardt and Mrs Ehrhardt

Miss Barton (*Elizabeth*).
Spring Cottage, Tunbridge Wells.

Amritsar, in the Punjab, Rev. Townsend Storrs and Mrs Storrs . .

Rev. Alfred Strawbridge, and Mrs Strawbridge, Clevedon, Somerset.

INDIA (*South*).

Masulipatam, Mrs Sharkey, Rev. C. Tanner, and Mr Thornton . .

Miss Pennefather (*Dora*),
70 Mildmay Park,*
ISLINGTON. N.

Belzwarah, Mrs Darling,

Mrs Parker (*Marian*),
5 Leighton Crescent,
KENTISH TOWN. N. W.

Kannunkulam, Mrs Hope,

Mr William Townsend, Friar's Walk,
EXETER.

WEST AFRICA.

Ake and Ikija, Rev. J. B. Wood.

Rev. Clifford Malden, and Mrs Malden,
St Lawrence, near Ventnor, **ISLE OF WIGHT.**

Lagos and Otta, Rev. A. Maser, and Rev. J. White,

Miss Christie (*Katherine*),
3 Clifton Road, Brighton.

* Post Office Orders to be made payable at Ball's Pond.

Oshielle, the Rev. W. Moore, . . .	Mrs. Michell (<i>Catherine</i>), Shirley Vicarage, DABBY.
Moose Fort, North West America, Rev. John Horden, . . .	Rev. John Hawksley, 1 Frederic Place, Clifton, BRISTOL.

The Coral Fund Training Institution
in the Western Ghats, Rev. H.
Baker; the School for Girls at
Mundakym, Mrs. Baker; Crève
Cœur, Mauritius, Mrs. Hobbs;
Sacchiapuram, Tinnevely, Rev.
R. B. Meadows; Elore, Rev.
F. Alexander; Nazareth, Miss
Hobbs.

These Schools continue for the present
under the care of the Editor of the
Coral Missionary Magazine, 11 Mait-
land Park Road, Haverstock Hill,
London.

Night Cabmen's Mission, . . .	Miss O. A. Hall (<i>Attie</i>), 5 Stanley Crescent, Notting Hill. W.
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NOTICES TO CORRESPONDENTS.

It is requested that all communications be addressed to the Editor, No. 11 Maitland Park Road, Haverstock Hill, London, N. W.; and that Subscribers will make their Post-Office Orders payable at the General Post-Office, London, in the name of Beatrice Batty, and draw their cheques in the same name. The Editor will feel obliged to those, who wish their remittances to be acknowledged in the list ensuing, to have the kindness to forward them by the 6th of the current month.

We beg to express our thanks to those of our friends who have enclosed stamped envelopes in their letters when requiring an answer.

SPECIMEN COPIES OF THE CORAL MISSIONARY MAGAZINE *will be forwarded post free to any one sending an address to the EDITOR.*

The New Volume of the Magazine may be had prettily bound as a Gift Book.

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Prayer.

GOD, who once by the leading of a star did manifest Thy only-begotten Son to the Gentiles, mercifully grant that, by the preaching and teaching of Thy blessed Gospel, illuminated by the Holy Spirit, He may become known to the heathen throughout the world, in East and West, and North and South ; that so both they and we, knowing Thee now by faith, may, after this life, have the fruition of the glorious Godhead ; through Jesus Christ our Lord. Amen.

Editor's Address.

OUR WANTS AND WISHES.

WE scarcely know to which "Wants" to call our Readers' chief attention, so many and varied are the calls for

aid upon the funds of the little Pink Book. Can "Pinkie" help us? is a question familiar to our ears and eyes; and we never answer "No!" Why should we? since never yet during little "Pinkie's" existence, from the time when, more than twenty years ago, thirty pounds were asked for, to build



Native Scholars of South India.—Mat Making.

the first church in Abbeokuta, to the present day, has an appeal appeared in these pages to pass out of mind wholly unresponded to. Larger or lesser contributions always flow in to supply the needs, once made known. And so we still always say, "We will do what we can"; the only drawback

being that, on account of "Pinkie's" limited space, claims and petitions, and pleas and requests must await very often their slow-coming turn; while each month we sit at our editorially strewn table, longing to insert this appeal from the large, overflowing orphanage of Secundra; that letter from a London clergyman or city missionary, begging aid for his poverty-stricken district; yonder entreaty for something towards finishing a Christian church in a populous heathen town; or the account of these little castaways waiting for supporters in order that they may be received into a Mission school.

At the present moment "we want" extra help for Mauritius, for Secundra, for the African orphanages, for six lads at Ellore, for the poor, and sick, and starving in the East of London, for a church at Benares, for a schoolhouse at Brookfields and at Lucknow, for Mrs Baker's girls' school, the salary of a City Missionary, and of one to the Night Cabmen, for a child at Andovoranto in Madagascar, for the Home for Crippled Boys at Kensington,* and lastly, for the Magazine!

Shall I say a *goodly* or a *sad* list of wants? Goodly if supplied; sad if neglected. But we think that, by God's blessing, it will not be the latter.

* A special appeal has been issued for funds to pay for the new buildings required. It winds up thus,—“Will the young throughout the kingdom kindly make a collection at the breakfast table on Christmas morning on behalf of these poor cripples?” As our readers cannot see this until Christmas morning is past, we would suggest that they make their collection on NEW YEAR'S DAY instead.—ED.

The January Week of Prayer remembered in a Distant Land.

By MRS A. A. HARRISON.

WE hope, as prosperous days return to the Abbeokuta Mission Field, that we shall hear of the restoration there, of what has been a marked Christian observance in the midst of a heathen city, that of "the January week of Prayer." In a more favoured country, when "numbers have fallen short" for participation in this privilege, we have, in thought, travelled across the ocean, a month's voyage away from winter,—to where a blazing sun is ripening the fruit of large orange trees, and filling the air in January with heat. There, before the late trouble and dispersion between the hours of ten and eleven in the morning, the roadways would be filled with streams of native Christians, who quickly took their course, through market or by rock side to the station agreed upon, for that day's prayer meeting.

The notice had been given out a previous Sunday from the Ake pulpit, in English, and in the native tongue probably from the other churches, thus: "It is proposed to hold a special week of prayer, from January the 8d to the 10th next year. The general meetings in Abbeokuta will be held on Monday at Ikija, Tuesday at Alabama, Wednesday at Igbein, and Friday at Ake." Then followed the topics suitable for a prominent place in the exhortations and intercessions of the successive days.

Thus we accepted the invitation of the Evangelical Alliance to set apart the first week in the year for special prayer, so as to unite our supplications with other churches in various parts of the world for the outpouring of God's Spirit. The districts mentioned for the meetings varied in rotation from

one year to another. Thus we find, in a following year, that Ogbe, the Wesleyan Station, is placed second in the list; and Igbein, from being on the road with Ogbe, is not this time made a place for assembly. The brotherly love and union shewn among different denominations of Christians was delightful and refreshing. "All one in Christ Jesus," was the motto and prevailing spirit of the church militant in this African city; and this spirit, strongly manifested by the Europeans, did not fail to unite the Native Christians closely together, whether they belonged to the Church of England, Wesleyan, or Baptist communities. The result was a feeling of rest and strength among us, especially in seasons of personal affliction or public danger. Our Wesleyan and American Baptist friends joined us in large and hearty companies at the special prayer meetings of the Church Missionary Stations, and we, in like manner, united with them at Ogbe and Alabama. Several "elders of the churches" would be called upon in turn to engage in prayer between the singing of the hymns and the reading of the Scriptures. Present to our recollection among those that offered prayer is the earnest voice and manner of the Rev. Edward Bickersteth, native Wesleyan pastor (his chosen name alone might be a little bond of union), as kneeling on the Ake church floor, he raised, in the language of his people, full and fervent supplications to "the God of the whole earth." The faithful Andrew Wilhelm of Ake, whose earthly life is also ended, often took part in leading the devotions of these congregations. All were wont to rest with emphasis on the name of the Saviour, "Jesu Kristi Oluwa," which name sweetly sounded in an accent of the country which was "soon to stretch out her hands unto God." Many dear native helpers there were who will ever be closely connected in memory with these seasons. Some have since been called away to their heavenly rest, while others are yet fighting the good fight of faith, and have

endured ; and would still be ready to endure persecution again, if need be, for Christ's sake !

The venerable looking Goodwill of Ikija belongs to the latter number. We all know how the district to which he belongs suffered in 1867, and we sadly recall, as in contrast to its mourning condition, the bright and full January Week gatherings which have occurred at Ikija. To whichever church we repaired during the New Year's week, we found it full of worshippers. It was not a grudging half-hearted attendance that gathered beneath those thatched roofs, for the busy merchant left his store for these morning week-day services, the Christian traderess her market shed, the weaver his or her loom, the Egba farmer, willing to bear the loss if any by absence from his farm, found a place in the congregation, and the poor, the sorrowful, the needful in mind and body pressed within the doors of the Abbeokuta churches during "this week of general prayer." It would have been interesting to have observed the vacated dwellings of those who bore the Christian name and attended church on Sundays, during these hours ; vacated they were, not for a day of worldly amusement, but in obedience to a loving call to join in what might be help and health, and not hindrance, in earth's conflict to the never dying soul. The following lines are from an English hymn book which was in constant use at all our prayer meetings, and in Sunday and week-day services in this city among the rocks,—

" Foll'wers of Christ of every name
To Him by faith allied ;
Brethren, admit a brother's claim :
For me, too, Jesus died.

" 'Tis the same human blood that warms
Our veins, whate'er our hue :

'Tis the same blessed Spirit forms
These rebel hearts anew.
“ ‘Is Christ divided?’ What can part
The member from the head?
Oh how should those be one in heart,
For whom one Saviour bled?
“ Bound to one Lord by common vow,
In one great enterprise;
One faith, one hope, one centre now,
One common home the skies;—
“ Oh let us undivided be;
Let party contests cease,
Nor break the Spirit’s unity,
Nor burst the bond of peace.
“ Then shall the wondering world again
Admire how Christians love,
And know we do not bear in vain
His Name who pleads above.”

Extract from a Journal in Mauritius.

(Continued from page 143.)

I MUST not forget to say a word in praise of the singing and of the picking up of the English alphabet by the very little ones. I assure you it was a very great pleasure to me to ask the children a few questions on these different subjects.

In their behaviour, as well as in other points, they reflect the highest credit on their teachers, and also on the system on which they are being brought up; and I think and hope it will be cheering to you in your up-hill work to know the impressions left on my mind—a mere passer by—of the children and their actual state.

The second Examination was public, the subjects being the same, but the questions very different from those of the former day. The result was equally satisfactory. The Rev. H. C. Huxtable took them in Tamil, in which language they have, of course, greatly the advantage. In Tamil grammar, arithmetic, &c., they are really forward. The English was again tested by the Rev. A. Cheswell and the Rev. A. Cacheonaille. For the first time, a great number of the questions were put to the elder children in English, occasional interpretation only being necessary. This is an advantage gained by our now having a teacher who speaks English, and to whose ability and painstaking so high a testimony has already been given. For the success in singing we are greatly indebted to two lady friends, who, during their visits to us, have been good enough to teach the children some of the pretty songs sung in infant schools at home.

The children take great delight in them, and even the very little ones will clap their tiny hands, and join in singing with the rest. The meaning of what they say is told them in Tamil, so that they quite enter into the spirit of it. They say also many pretty hymns both in English and Tamil.

Thanks to you, dear friends, the rewards were very good, and gave no little pleasure. Mr Lewisson, the donor of the last two medals, has renewed his kindness this year. Those given before to Pakheaw and Edward St Micheals were taken in a midnight robbery of the Catechist's house some months ago, and as Pakheaw and Edward have not forfeited their good character, these also were awarded to them. After the distribution of prizes, many presents were given, sent for special children by their supporters. When all was over, the children heartily joined in cheers to their many friends, not forgetting the Government schoolmaster who had taken so much pains about our beautiful decorations, or the Creole neighbours whose flowers covered every space between our

pretty pictures and illuminated texts. The children all looked very happy, their parents very proud. Nearly all begged to stay over New Year's Day, when plenty of amusement was in store. We are always awakened on the mornings of Christmas and New Year's Day with cheerful songs. This year we were surprised by one in English: "May God bless all friends here with a merry, merry Christmas and a happy New Year."

There were many pretty nosegays awaiting our arrival, where we found the Catechist and people assembled to offer their congratulations and to receive ours. Later in the day all were called again, and every one received some gift from our inexhaustible boxes, and every one had a share of a very large supply of bon-bons, certainly the nicest they had ever tasted. We had previously obtained the loan of a Magic Lantern belonging to our late dear Bishop, and that caused great entertainment in the evening. The next day our party dispersed. Now they are re-assembled, looking so bright and happy. The parents all say they were longing to return. They have in fact much more amusement here than in their homes; I only regret they will not have time to write as I wished. I too must beg to defer private notes till the next mail. My journal is already long, and I will only now, as ever, beg to be remembered in your prayers.

M. E. HOBBS.

P.S.—I thankfully acknowledge the many gifts sent by a number of kind friends to the children.

We will add as a second postscript to this journal, that in a recent letter Mrs Hobbs says:—"This is in pecuniary matters, a year of difficulty. Death has removed several of my best friends, and I have not yet obtained fresh subscribers in their place. The colony has not been flourishing, and I have had very poor success with articles for sale. I have

still some nice little boys on the general fund, and the two girls I was expecting when I last wrote, are now with us. They are Christians by birth, baptised in infancy. Their mother was educated in a mission school in India, and seems very thankful to have found one here in which her children may have similar advantages. She has evidently taken pains to train them such. They are both pleasing as well as intelligent children, and are favourites with their school-fellows because cheerful and good-natured. Rebekah, the eldest, is eight years of age, her sister Girubai (Grace) just six.

Besides all these children without supporters, there is the unhappy drawback of our little (ought I not rather to say *large*) debt. In 1867 it amounted to £24. The large contributions of last year reduced it to £18, 9s. 4d. This year, I begin to fear we shall hardly meet our *current* expenses. Will, then, our Christian friends help to relieve us of a burden which there seems little hope of removing without a special effort? I have been sitting, pen in hand, for some time, before I could sum up courage to put this question. One consideration decided me. I am asking the co-operation of our Lord's people in *His own work*. That work is as dear to *them* as to *me*. This past experience has *fully* proved; so we hope will the future.

Winter's Wants:

A PLEA FOR OUR POOR BOX.

ON every side the question is heard, What is to be done for the East of London this winter? Sickness in one of its most wasting forms, and an almost total want of work, added to the scarcity of the season, have united to produce

an amount of distress far beyond that which an ordinary winter habitually causes, even in the east of London.

On the southern side of the river, the closing of the dock-yards have thrown the population of Woolwich and Deptford out of employment. On the northern side, the total depression of the shipbuilding trade has had an equally calamitous effect upon the inhabitants of Limehouse and Poplar. We need not here try to explain how the distress, arising from loss of work in one branch of trade, extends far beyond the centre whence it first arose; how the tradespeople who depended upon the custom of those thrown out of employment, find their goods without purchasers; how, in their turn, they are no longer able to give work to the hands they formerly employed. And thus, in an ever widening circle, the distress which began amongst one portion of the community, touches first the adjacent districts, and eventually reaches the more distant parts, thus literally fulfilling the words, "If one member suffer, the other members suffer with it."


In some parishes an attempt has been made to mitigate the prevailing distress by emigration; but this forms only a very partial relief; for of necessity, only those can emigrate who are the strongest, the most skilled, and the best able to help themselves, leaving behind the aged, the feeble, and the most helpless.

Of one thing we may feel confident, and that is, that whatever the winter may bring with it, the trouble will be bravely and nobly met by those whose duty it is to work in the midst of so much distress. Of many of the East End clergy, it is no exaggeration to say, that they live and work *day and night* amongst their people; and whatever form of relief they may see to be best, whether it be providing good and nourishing food for the fever-stricken patients of Bethnal Green, or procuring blankets and warm clothing for those recovering from sickness, we may with confidence feel assured

that they will do whatever is wisest and best under the peculiar circumstances in which their own parishes may be placed.

It may perhaps be in the power of the readers of the *Coral Magazine*,—always ready at the cry of distress,—to lighten, in some degree, the burden which has to be borne by those who are so much in need of help. If it is, we feel sure that they will gladly do so, and we shall be glad to receive and to dispense any contributions which may be sent to us, among those who will know best how to distribute their gifts to the greatest advantage.

January 1. 1870.

 S on the dial of thy life, Time's finger
Points that another year hath pass'd away,
Say, doth thine earth-bound heart still fondly linger
Amid the shadows of life's fleeting day ?

Do dreams of wealth and splendour still enthrall thee,
Or glory's vision'd wreaths adorn thy head ?
Does Pleasure with alluring accents call thee,
And in her chains a captive art thou led ?

Awake ! awake from this thine idle dreaming,
Rise from the dust and lift thine eye above ;
Behold the star of Jacob brightly beaming,
Whose silent voice proclaims that "God is love" (1 Jn. iv. 16).

Go to that golden mine, which ne'er decreasing,
Will seek its store to all who seek it there ;
Go, and partake of joys, which never ceasing,
Will teach thee to forget thine earthly care.

There is a stream from God's own presence flowing,
Where they who drink shall never thirst again ;
(Jno. iv. 18 14)

Go to that river, clear and life-bestowing,
And Christ will cleanse thee from thy deepest stain.
(1 John i. 7.)

Then He to whom thou wert so long a stranger,
Whose voice though often heard thou didst not heed—
That Saviour will be *thine* in every danger,
A friend omnipotent in time of need.

.

Then faint not—fear not !—firm and still pursuing,
(Judges viii. 4.)
Fight the good fight of Faith, nor dare to rest (2 Tim. iv. 7),
Till with the Spirit's sword, each foe subduing,
Thou shalt attain to peace among the blest.

And when the Archangel's voice, the world confounding,
(1 Thess. iv. 16.)
Shall wake the sleeping saints to meet their Lord
His ransom'd ones, the King of kings surrounding,
(2 Tim. iv. 8.)
Shall from his hand receive a full reward.

Then shall be no more death, nor sin, nor sorrow (Rev. xxi. 4),
But life with Christ throughout an endless day (Col. iii. 4).
Oh ! for that blessed time—that glorious morrow—
When God himself shall wipe all tears away ! (Rev. xxi. 4)

E. L. SHOTTRIDGE.

Brookfields : or, What is doing in the Bag-fair District of Sierra Leone.

BY OUR NATIVE CATECHIST.

THE review of the work which, through the assistance of Almighty God, I have been permitted to carry on during the past six months is, in a great measure, calculated to excite feelings of the deepest gratitude for the past, and most ardent expectation for the future.

A great change has been effected in the minds of those who, some years ago, hooted, laughed at, and even threatened to knock me when I told them to forsake their idols and turn to God. Many of them, I am thankful to say, have forsaken heathenism and superstition, and come under the sound of the gospel, and are now sitting at the feet of Jesus, clothed and in their right mind. This is the Lord's doing, and it is marvellous in our eyes.

A very considerable change has taken place in our congregation. It has increased greatly beyond our expectation. The average attendance varies from 120 to 140. The number of communicants has been increased to 31. The candidates have also increased to 120, shewing an excess of 28 above the past year.

The early prayers and the week night services have been well attended. The greatest obstacle in our way is the want of a commodious place of worship. A good many of our congregation are obliged to sit out of doors for want of seats. We really hope our Christian friends in England will take our repeated cries into their serious consideration, and do all that they possibly can towards the enlargement of our church.

Our day school has been reduced considerably. This is

brought about chiefly through the sheer poverty of some parents who are unable to support their children and find them clothing. The children, being sensible of this, go into the field every day to gather soft grass and sell to mattress makers; by this means they support their parents and themselves. Whenever they succeed in getting clothing, they come to school, but as soon as they are worn out, they return again to the fields. We shall feel greatly obliged should Christian friends in England take into their serious consideration the condition of the children in our district.

By means of open air preaching, a good many of the people have been induced to join us. Since I last reported, the number has increased to 18. Notwithstanding they live a great way off from the church, yet they manage to attend the means of grace regularly every sabbath. Mr D., who is one of the principal men amongst them, and who was formerly a member of the Wesleyan connection, was kind enough to offer his house to the people for early prayers.

To be continued.

The Coral Missionary Fund.

Mrs Justice . . .	£0 10 0	OUR POOR BOX—	
Miss H. Payne . . .	0 10 0	Miss Lloyd . . .	£10 0 0
J. B.	0 0 4	CHURCH MISSIONARY VER-	
Our Four Little Lassies	0 0 8	NACULAR SCHOOLS, INDIA—	
HOME MISSION— <i>Refuges—</i>		NORTH—	
Boys—		<i>Bhogulpore—</i>	
The Hon. Hannah Baring,		For “Ann Hinton,” col-	
for “Richard Peachey”		lected by various Young	
and “John Pellett”	5 0 0	Friends, per A. F. D.	
Girls—		Clifton, Bristol . . .	4 4 0
The Hon. Miss Stanley, for		SECUNDRA RELIEF—	
“R. Marshall” . . .	1 0 0	Moiety of balance from the	
		collection made for three	

little Black Girls, bearing the name of "Ann Hinton," by various Young Friends, per A. F. D. Clifton, Bristol	£4 0 0	F. Bickersteth, for Benares Schools,	£2 0 0
		For "Dharan Sewak"	6 0 0
		For "Thomas Heera"	3 3 0
INDIA—SOUTH—Arrians—		Bhogulpore—	
Mrs Browell, for "Henry Feltham"	3 13 0	To Rev. T. Scott—	
Mundakyum—		Mrs Hall, for "Edith Hazlewood"	5 0 0
Mrs Brawell, for "Mary Feltham"	3 3 0	Secundra—	
Mrs Hubbard, for "Rhoda" and "Eliza"	6 6 0	To Miss Barton—	
Sacchiapuram—		Mrs H. A. Smith, for "Frank Leslie"	3 3 0
The Hon. Hannah Baring, for "Paramai"	3 3 0	Mrs E. Fitzgerald, for "Lucy"	3 3 0
Burmah—		Mrs Causton, for "John Mahbook Masih"	3 3 0
For "Elizabeth Fanny Monro," a little Karen child—1½ year's subscription from Mrs R. Monro and family	7 10 0	Miss Richman, for "Christiana"	3 3 0
AFRICA—West—Lagos—		INDIA—South—Masulipatam—	
W. A. Hayne, Esq., for "Amherst Hayne"	4 0 0	To Miss Pennefather—	
Igbeyin—		Gosport Juvenile Missionary Association, for "Matthew Gosport"	1 11 6
Miss Gore, for "J. Vaughan"	1 13 6	Miss Simpson, for "Andrew Moyes"	1 0 0
For "Ann Hinton," col. by various Young Friends, per A. F. D. Clifton, Bristol	4 4 0	S. Bevan, Esq., for "Elisma Russell"	3 3 0
Mauritius—		Miss Ponsonby, for present for "K. Ponsonby"	0 17 0
For "Ann Hinton," col. by various Young Friends, per A. F. D. Clifton, Bristol	6 6 0	Mrs Graham Stirling, for "Henry Martyn"	3 3 0
MAGAZINE FUND—		Per Rev. R. C. Billing, for "C. M. Louth" and "F. F. Louth"	8 0 0
Mrs E. M. Browell	0 2 0	Miss Gill, for "A. K. Lucy"	2 2 0
Miss Gladstone	0 4 0	J. Moore jun., Esq., for "M. Moore" and "J. Calvin"	6 6 0
Co-HELPERS—		Rev. J. F. Cobb, for "H. Plumptre"	3 3 0
INDIA—North—Benares—		AFRICA—West—Igbeyin—	
To Rev. C. Cobb—		To Miss Compton—	
For "Lucy Marshall"	4 4 0	Miss Susan Ransome, for "Josiah"	3 3 0

The Coral Missionary Magazine.

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Prayer.

O LORD, who didst not suffer the multitude in the wilderness to endure hunger, nor send them away from Thee empty, so we beseech Thee now to look compassionately upon the wandering heathen who are drawn to listen to the teaching and preaching of Thy missionary followers, and let Thy Holy Spirit descend into their hearts, that they return not to their homes and villages void. Let them carry with them the seed of the Bread of Life, and let it find some good soil where it may grow, and ripen, and bear a hundredfold fruit; for Thy name's sake. Amen.

Little Ravao—The Malagasy Child.

IN our last number we told you how we were wanting to find a supporter for a little girl at the long-named town of Andovoranto in Madagascar; we now will let you hear who she is, what is her name, and what she is like. The little "Timothy," mentioned in the following account, has already

been adopted by a kind and loving friend at home, to whom he will be the child of many prayers, we know.

Mrs Maundrell, the young wife of the Missionary at Andovoranto, was unavoidably absent from the Station for some time last year. On her return she writes :—

It was very cheering to me to witness the pleasure manifested by the people on my arrival. They thronged to welcome me back, and were most hearty in their expressions of joy, when we said that we hoped now to remain uninterruptedly among them.

Not the people of this village only, but many also from Taminandry and Vohiboahazo came to see me soon after my arrival; and a Christian from the latter place, brought to me a little girl, whom I wish to introduce to you. She is about eight years old, the daughter of the chief of a village called Ifasina, where we have no teacher, and the villagers are without the means of local instruction for their children. "Where there's a will, there's a way," thought the father of Ravao, when he was anxious to procure an education for his daughter, and he sent her to me with this request: "Will you take Ravao to remain with you, as long as you think proper? I wish her to be taught in your school, and to learn all that you may be good enough to teach her." I thought that to reject this petition would be to turn away from direct mission work, and I think you will agree with me when I give a few more particulars.

When I came here last year, I took into my house a little unbaptised girl, whose parents also were not Christians, but the whole family were regular attendants at church. The child's age was about nine; she was very quiet, not very bright, but teachable; quite a sample of most of her race. She was a little servant to me, and I made her attend constantly at school. When she had been with me about six weeks, her parents came forward to ask for baptism, which was administered to them and

to their son and little daughter ; she, my godchild, taking the name of *Sarah*. I regretted much being obliged to send her home to her parents when I was leaving for Mauritius ; but was rejoiced to find on my return, that she had continued as regular at school as though I had been here to send her ; that she had made most creditable progress, and is now one of the first girls in the school. I had not been a week back before she was installed in her old place.

Does not this instance encourage me to pursue the same plan with another ? Especially in a case like that of Ravao, who, when she leaves me to return to her home, will be carrying the knowledge, gained from us, into a place till now quite untaught. May we not hope that in teaching her we may be teaching many ? kindling a light to shine in a dark place ? Besides this, to refuse the first to come, would perhaps discourage others from applying who might wish to do so. So I sent Ravao home to her father to say that she would be welcome to me, and she has to-day made her appearance. She seems pleased to have come, and looks bright and interesting. Will not some one furnish us with the sum of £8, 10s. a year, which will provide for her ? There is a little boy also whom, I think, the kind friend you mentioned would find it a pleasure to support. His name is Timothy, for he was baptized at Vohiboahzoa some time ago with his father, one of our first converts there. Timothy made such progress under the very inefficient teaching, which was the best we could procure for that village, that we have determined to give him the better advantage of instruction in our school here, and have brought him down, accordingly, and placed him with our schoolmaster for board and lodging. The sum I have named will, we think, suffice for his support.

The attendance in our day school is much thinner just now, by the, absence of many of the villagers, who are busy in their rice grounds.

Their way of growing rice is curious. I must describe it to you. The grain is sown very thick, for transplantation, in a small piece of ground, while the field is prepared for the reception of the young plants. To prepare it, water is let in upon the rice ground, which has been allowed to be overrun with weeds and grass; and then bullocks are driven into it to tread it into thick mud, into which the rice is transplanted when about half a foot high. The grounds are kept perpetually moist with running water. It is the transplantation which is going on at present, and the harvest will be about November. The Malagasy have a pleasing custom of presenting their first-fruits (a little of the first rice they reap) to any one they esteem. Sarah's mother brought her first-fruits to my husband this year. We have many a little token from the natives of their goodwill, by which we hope they express their gratitude to their benefactors in England who have sent us among them. They are sometimes very entertaining in the questions they ask about "the great country" (not supposing England to be smaller than their own); and I long to be more fluent in their language to be better able to satisfy their curiosity.

We are just commencing the building of our church, which I mentioned in my last as needed, and are much wishing to increase our funds for it. We have but £100; the sum we are anxious to see doubled.

We beg a great deal, but it is in proportion to our wants; our mission has not been very long established, and has not yet found many supporters. How thankful we shall be if you can raise up help for us.

Lucknow.

FEW of our readers can read the name Lucknow without a tremor of sympathy, and a far-back memory of twelve or thirteen years ago, when the dread scenes of the Indian mutiny enacted within its walls, stamped it, as it were, for ever on their minds. How different is the picture called up by the following appeal from a missionary at present sta-



tioned there, in the midst of that overflowing, populous, but now happily peaceful, heathen town :—

*Church Mission House,
Lucknow, September 8. 1869.*

From the Annual Report of the Lucknow Church Missionary Association for last year, you may have seen that we

were obliged to commence building a new schoolhouse for our central boys' school in the city. The mission school had hitherto no house of its own ; and the building, in which the central school was held, was not only quite unsuitable for a schoolhouse, but was also so far distant from all our branch schools, that when the students of the latter were so far advanced, that they should have been promoted to this central school, they refused to go on account of the distance. And as their staying longer at the branch schools would have involved the necessity of engaging additional and superior teachers for all the branch schools, which was out of the question, our scholars left our school just when we thought they would begin to do us credit. To remedy this evil, the Director of Public Instruction suggested that we should remove the central school to a more central situation, as far as possible, equally distant from the branch schools. As no suitable house could be procured, we commenced a new building in October last year, of which Government will pay half the cost on condition that I raise the other half by subscriptions. I have collected already some £300, but I want more. The building is nearly finished, but, to a great extent, with borrowed money, and I must now pause to get means to go on with.

I heard from Mrs Fuchs that you take a great interest in our mission, so I make bold to knock at your door for your kind help in this our time of need.

Everybody acquainted with the unhappy condition of the Mohammedan inhabitants of this large and beautiful city, will rejoice at seeing efforts made to provide for them good and Christian teaching. Allow me, therefore, to ask you to strengthen our hands by your sympathy and prayers. I am, dear madam, yours sincerely,

G. H. U.

The Casual Ward.

BY OUR OWN MISSIONARY.

IN August, twelve months since, I wrote about my work in the Casual Ward ; therefore, I propose resuming the subject, and giving a short account of my labours in that place. There are three classes of character to deal with. The first, from their birth, know no other kind of life, are too idle to work, and so live, or rather exist, to use their own words, "the best way they can." Another class are thieves, having spent a great part of their lives in prison, and are not particular what they do. "I shall not live like this much longer," said one to me the other night. "I shall be off to prison again soon. I am not going to live like this, having the Bobby (the policeman) after me," which shews the utter callousness of their nature. The other class are those who, by their own dissipated habits, bring themselves and their families down to this mode of living, and very soon lose all respect for themselves and all belonging to them ; and with the rest, put themselves in battle array against society generally. The cry of this class is, that we want war, that some of the rich ought to be killed, that there are too many people in this world, and that the sooner there is a war the sooner we shall get into work.

These people come from every county in England, Ireland, Scotland, and Wales, and from almost all nations in the world. I have visited them regularly, and declared the gospel of Jesus Christ, and directed them to the Friend of sinners. I have spoken to them individually and collectively upon sin and its consequences. Nobody can imagine the class but those who work amongst them. Crime and vice are stamped upon their foreheads, and, as I said before, they appear dead to everything that is good. Still I meet with

very little opposition. Sometimes I may have a man say, "Why don't you get us work, and not bring us religion?" My ward is on the voluntary system, the inmates not being compelled to attend; but I never had one who left. On the contrary, the greatest attention is given to the Word of God, and I am persuaded that good must arise from these discourses. I will give a few instances of the people I have to deal with:—

On the 20th of November I met a man here, and had a conversation with him. He told me a good part of his history. He had been a clerk in the Bank of England, and has a brother there now, and he also held a situation as foreman after he was dismissed from the Bank. He told me that he is thirty-two years of age, that his father has an income of £400 per annum, that he did not know he was here, and asked me if I would go and see him, which I promised to do; and in the evening I went to —, —, and saw Mr J—. He received me very kindly, and wept while I told him of his son's position. "I am glad to see you, sir, but I must tell you he is a very bad son. If I did as he wanted me, he would have put me in the Union. I have done all I can for him; but if you can get anybody to give him work, I will support him. He will not do anything for me. I got him a situation a fortnight ago, and gave him clothes; but he sold the clothes, and never went to the work."

About the same time I met with a young woman, who told me she was twenty-eight years of age. I asked, "Are you married?" "Yes," she said, "but my husband is dead." Seeing she had been a respectable woman, I asked her if she had any children? "I have had two," was her reply; "one is dead, and the other is taken away from me, and I have not seen him for two years." "Then he does not know you?" I said. "Yes, sir, he says I am his mother." Here the tears streamed down her cheeks. I asked her where she

came from. She answered, "I came from Cornwall, sir;" and being a Cornish man, I felt more interested, and thought I would endeavour to learn something of her history; so I asked her, and she told me who her family were. "Well," I said, "I know them all." They are independent people, and she was brought up at a boarding school, and I had an indistinct recollection of her. I asked her how she got to this state of degradation. "Do you drink?" I asked. "No sir, I never drink;" and still weeping, she said, "but you know that there are other sins besides that one." She then confessed that the man she said was her husband was not. "I cannot tell you how I came to this," she added. "It came upon me before I was aware." "What do you do for a living?" I asked. She took out of her pocket some crochet, and said, "I do this, and sell it for a penny per yard, and that buys me some tea, and I get my bread here," meaning from the Casual Ward. When I was leaving, she said, "I should like to get out of this, but I have not a friend in the world."

A fortnight ago I met a young man called S—— *alias* E—— (whose father and mother I know). He was brought up in Sir John Cass's school, but has been convicted three times. The last term of imprisonment was twelve months for stealing a portmanteau from a cab. I had a long conversation with him. When I told him of the truth as it is in Jesus, the tears ran down his cheeks, and he said, "You know my life, Mr ——, and what I have had to do. Nobody was served like me. If I was tall enough, I would go for a soldier. My father has left my mother, and married another woman. If I could get work I would keep her; if not, I shall have to go* for five years. I saw a detective, and he nodded to me, and I returned the compliment."

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* Be transported.

I have proclaimed the everlasting gospel, in one year, to 1348 of the very lowest of God's creatures, and have urged them to be reconciled to their best Friend; and there is one bright and cheering fact, that I have never left this place without the thanks of these people, and knowing that the Word of God is life and power, and that the seed sown may bring forth fruit in them.

[We are very much in arrears with the Missionary's salary, and shall be very grateful for any assistance towards making up the required £50 before March. We should also be glad of small contributions to the annual Tea Treat for the poor of his district.—ED.]

Climbing the Hills; or, Work among the Arrians.

FROM your letter of July 25. I find you have had no letters of mine *for a long time*. Have you had the description of Archdeacon Dealty and Mr M'Donald, of our Mission, going up to Malthavo; of the service we had in the open air; the Archdeacon laying the corner-stone of the church; his prayer, address, and blessing; and how, while yet we were standing on the ground, the rain, which had been withheld for months, poured down in sheets of water, compelling all to run down the mountain side for shelter? Did I tell you of the trouble I had directly after this about the *site*, how I fought a lawsuit and obtained full possession? and how we were delayed two to three months in consequence,—but that the people, as another consequence, bought the *adjoining* land, and some erected a good house and out-houses for the missionary and native clergyman to live in,—how they mourned because the church was not completed? All this has been duly chronicled and sent to you. I hope

the letters have arrived, they were sent from out stations, so it is possible all my descriptions that I hoped to see in your *Magazine* have been lost too. But Mrs S. may be glad to know that now by God's blessing, the delay has resulted in not only a church being built, or rather *still building*, but a native clergyman, resident nearly all the year, bungalow,



VEGETATION IN SOUTH INDIA.

4 school, godownes, all erected by the people, and such a spirit of union and concord determined to carry out the whole plan, that I think she may rejoice and believe her endeavour will be blessed; her *memorial* will be a seed of *much* rejoicing and blessing. I will in a few months, when the place is complete,

get Mrs Baker to send you a drawing of the whole, backed by the grand old hills and peaks in the background. My dear Mrs —, those in the fore-front of the battle must fight for every *inch* of ground we gain ; and for the people of the place, it has been a struggle for very existence against the heathen. They would, on one pretext or another, have trampled us out ; from the time I went there, the landlord and sircar officials, on one pretext or other, would have kept Christianity out, but I did not give in. If ever you meet Archdeacon Dealty of Madras, ask him what the labour of climbing the hills, of going to the people, is ? It is regularly done, but I can't tell it. I do not regret the years '48 to '69, or wish them *otherwise* to have been ; sorrow or joy, all was right ; failures, certainly there were, to be lamented, but the blessings, success, and souls gathered, I mean, were our joy and will be our crown at the last. Messrs Fenn and Gordon, of the Madras Itinerancy, went to the southern Arrian villages, and both parties of visitors saw the young men who have learned to be leaders in their own hills—the four lads* who were in the Cambridge Vernacular Institution at Cottayam, and the one boy (Terus Lomi) who is learning in the Cottayam College. We have over twenty Arrian girls supported by subscribers to the Coral Fund in our boarding school at Cottayam ; bright, sharp girls, answering at the morning prayer lecture, quick and to the point. They came here wild little things—up a tree or over the wall in a minute—now merry enough, but as sedate and sober as any civilised child can be, hard at work, sitting in rows, in our sitting-room, round my wife and daughters. Mary, my eldest girl, is recognised as her mother's assistant, and is as good a Malay-alim scholar as Mrs Baker, and reads Sanscrit with a moon-shee, so that the girls have thorough teaching. Two native

* Coral Fund Boys.—ED.

Christian women and a master assist. In the day school we have 85 girls learning every day in the house. The Bishop of Madras examined them, and gave us a handsome donation to our failing funds, as have two or three others after seeing them. I don't write this to be printed, but that our helpers may see we are going on steadily. I cannot tell of revivals or conversions. God, who reads the heart, will acknowledge *them* at the last day. But give our grateful thanks to our friends; I feel that we are prayed for; Moses' arms cannot fail when his friends support him, and lift up their voices with his. Your letters, though short are cheering. All our old missionaries are gone; we have not one beside us of five years' standing, but of our native pastors, we have both tried men and younger ones too, staunch, strong, and faithful men. Our church council has met twice, the laymen from fourteen pastorates speak freely and take an active part, vote money, and carry on the clergy with them. A little more practical working and it will become self-supporting.

I am now so much occupied in superintending in the low country, that I am not able to go among the hills so constantly as before; but, D. V., I trust I shall be relieved from such care shortly, else I must stop for a season, and take six months elsewhere for rest. Mrs Baker joins me in kindest regards. Believe me, with many thanks for all your kind help and sympathy, ever yours sincerely,

HENRY BAKER.

"Nothing but Leaves."

MARK XI. 13.

(Selected for the *Secundra Messenger*.)

Nothing but leaves; the Spirit grieves

Over a wasted life,

O'er sins committed while conscience slept,

Promises made but never kept,
Folly, and shame, and strife—
“Nothing but leaves.”

Nothing but leaves ; no ripened sheaves
Garner'd of life's fair grain ;
We sow our seed—lo, tares and weeds ;
Reaping, we find, with pain,
“ Nothing but leaves.”

Nothing but leaves—and memory weaves
No veil to hide the past ;
And as we trace our weary way,
Counting each lost and misspent day,
Sadly we find at last
“ Nothing but leaves.”

And shall we meet the Master so,
Bearing our withered leaves ?
The Saviour looks for perfect fruit,
Stand we before Him, sad and mute,
Waiting the word He breathes,
“ Nothing but leaves ! ”

The Coral Missionary Fund.

The Lambourne, Missionary Box, Christmas Day			
1869	£0	15	1
Mrs Chavasse	1	0	0
A Friend, Liverpool	1	0	0
S. H. S. F. Col.	1	0	0
C. L. S. Col.	0	15	0
H. B.	0	0	6
J. B.	0	1	0
Mrs Soltau, car. of Parcel	0	4	0
HOME MISSIONS—			
Our own Missionary—			
Mrs Chavasse	1	0	0
E. K.	0	11	0

“The Family at the Warren”			
Miss Wheeler	£1	15	0
Miss Lloyd	5	0	0
Night Cabmen's Mission—			
S. B.	0	15	0
Miss Burt	0	10	0
Miss Lloyd	2	10	0
Crippled Boys' Home—			
Miss A. Lethbridge	0	6	0
Crippled Girls' Home—			
L. B. B., “for S. A. Clarke”	2	2	0

<i>Boys' Refuge—</i>			Southboro' and Tunbridge		
S. B.	£0	13 0	Wells, for School Master		
Miss Lloyd, for "J. Stokes"	16	0 0	2 10 0		
<i>Girls' Refuge—</i>			AFRICA—WEST—		
S. B.	0	13 0	<i>Ikija—</i>		
Mrs Barnes	0	2 0	Rev. Thos. Paley		
POOR BOX—			1 0 0		
M. B.	0	3 6	<i>Lagos—</i>		
Miss Burt	2	0 0	Mrs Henly, for "E. H.		
Miss Lloyd	2	0 0	Henly"		
OUR CORAL LIFE BOAT—			Present for Ibid.		
A. B.	0	2 6	1 1 0		
CHURCH MISSIONARY VER-			Per Miss Ellison, for		
NACULAR SCHOOLS, INDIA—			"Hezekiah Lewis"		
NORTH—			4 4 0		
<i>Amritsar—</i>			<i>Oshielle—</i>		
The Misses Batty	0	10 0	W. B.		
<i>Benares—</i>			0 10 0		
W. B.	0	10 0	<i>Moose Fort—</i>		
<i>Bhopulpore—</i>			Malvern Missionary Grove,		
Mrs Currie, for "Emma	4	4 0	for "Elizabeth La Foie		
*Malvern Missionary Grove,	4	4 0	Malvern"		
for "Henry Harkness	4	4 0	4 15 0		
Malvern"	4	4 0	<i>Mauritius—</i>		
<i>Secundra Relief—</i>			A S. Sch. Class, Liver-		
E. B.	0	6 0	pool, for "Herbert"		
H. Smith, per C. M.	0	6 0	3 8 10		
INDIA— SOUTH—			A. B.		
<i>Manulipatum—</i>			0 5 0		
E. K.	0	11 0	Malvern Missionary Grove,		
Rev. W. Payne, for "Wm.	4	0 0	for "Paul Malvern"		
St John"	4	0 0	6 6 0		
<i>Sangara—</i>			<i>Madagascar—</i>		
Tunbridge Young Men, for	2	10 0	Miss Martin, for "Timothy"		
Catechist	2	10 0	(Josiah Martin)		
			5 0 0		
			BROOKFIELDS CATECHIST—		
			Miss Lloyd		
			5 0 0		
			Per Miss E. V. Strick-		
			land—		
			Rev. G. W. Brackenridge		
			1 1 0		
			C. Finzeh, Esq.		
			1 1 0		
			Rev. G. T. Fox		
			1 1 0		
			R. J. Shelden, Esq.		
			0 10 0		
			Misses Russell		
			0 10 0		
			Nath. Strickland, Esq.		
			0 5 0		
			Jacques S. Fear, Esq.		
			0 5 0		
			Miss E. V. Strickland		
			0 7 0		

* A neat little Book, price 4d., containing an account of the "Grove" and its numerous children, may be had on application to Miss Winscom, Green Bank, Great Malvern; also another little book, by the same author, called "Daisies in the Sky," price 2d., published by Partridge & Co., Paternoster Row.

GENERAL SCHOOL FUND—

Spatton Juvenile Assoc.	£3	0	0
Miss Lloyd	5	0	0

MAGAZINE FUND—*

E. K.	0	2	0
W. B.	0	4	0
Miss Burt	0	10	0
Misses Batty	0	3	0
Miss Wheeler	0	1	0

Co-HELPERS—

INDIA—NORTH—

Benares—

To Rev. C. Cobb—			
For “Jessie Williams”	4	16	0

Secundra—

To Miss Barton—			
Mrs Malcolm, for “Leslie Melville”	4	0	0
The People at Findenhall, for “Jared”	4	0	0
The St Mary’s Regiment of the Mission Army, for “Alfred”	4	4	0
Miss L. & F. Gray and other Friends, for “Anne”	3	3	0
Miss Barton, for “Lizzy Gounu”	3	3	0
Miss Barton, for “Our own Missionary”	5	0	0
Miss Barton, for “Magazine Fund”	0	5	0

Secundra Relief—

Miss Elliot	5	0	0
Mrs W. Street	1	0	0
Miss Richman	1	0	0
Miss Barton	2	0	0
Miss Cartwright	0	10	0
Mrs Malcolm	0	5	0
W. G. Barton	1	0	0

INDIA—SOUTH—

Masulipatam—

To Miss Pennefather—			
Per Miss Mudge, for “Rhoda Martyn”	£4	4	0
Rev. J. Milward, for “Anne Noble”	4	4	0
Mrs Thompson, for “Emma Fleming”	4	4	0
Ibid. for “Henry Hall Thompson”	4	4	0

AFRICA—WEST—

Ake—

To Rev. C. Malden—			
Juv. Miss. Assoc., Norwich, for “David Seymour”	4	4	0
St Jude’s Juv. Miss. Assoc. Mildmay Park, for “Louisa Newcome”	4	4	0
E. H., for “Florence”	3	3	0

Lagos—

To Miss Christie—			
Mrs King, for “Magazine Fund”	0	2	6
For One Copy of Missionary Tales	0	1	6
For One Copy of “Hearths of the Poor”	0	1	6

Oshelle—

To Mrs Michell—			
Miss Pelham, for “Matthew Lahanni”	4	4	0
A. Z. Quarterly Sub.	0	2	6

Moose Fort—

To Rev. J. Hawkesley—			
Mrs Gaskin’s Pupils, Clifton, for “W. Wesley”	1	0	0
Miss Barret’s Pupils, Clifton, for Ibid.	0	5	0
Belle Vue School, Clifton, for Ibid.	0	10	0

* The yearly volume of the Magazine may be had very prettily got up as a gift-book, price 2s.

The Coral Missionary Magazine.

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Prayer.

O LORD, Thou hast said that Thy Word shall not return to Thee void. Grant that Thy Holy Word, preached and taught by Thine own ministers, may so prosper as to bring forth the blessed fruit of salvation to immortal souls, and glory to Thy Great Name; for Jesus Christ's sake. Amen.

Seven Little Girls at Kunnunkulam.

WE have within the last fortnight received the following appeal, on behalf of her Girls' School, from the young wife of a missionary at the comparatively recently formed station of Kunnunkulam, South India. A young station is like a new parish, in want of almost all the necessary working machinery; and however much higher hand labour may be esteemed than machine work, it must ever be borne in mind that the toil falls heavily on the hands that have to be head and limbs, machine and all!

Mrs Hope says: "We want funds very badly. I have seven little girls in my school all under twelve years. Six of them had never been to school before, and had learned nothing; now they can read, and are able to learn by heart texts of



Scripture and a catechism on Scripture history. They have also learned to make their own clothes, which consist of a small jacket, and a cloth wound round their waists, hanging down to their feet. I have been rather pleased with their

improvement, as they had very many bad habits at first. I do trust, under God's blessing, that they will grow up to influence many by their example. If you are able to interest any one on our behalf we shall be very thankful. We have been obliged to have a new school built, as the former one was in a very bad condition,—it is not quite finished. We have had no help as yet for it. I trust it will be all ready for them on their return after Christmas. They go for a little holiday next Thursday, at which they are very pleased, as they have not been home for some months.

Hoping you will not forget our Mission in your prayers,
I remain, yours faithfully, MARY HOPE.

Mission to the Night Cabmen of London.*

EXTRACTS FROM LATEST REPORT.

DURING the autumn of 1868, and for a considerable time afterwards, the "Strike" occasioned much privation and anxiety to our poor Night Cabmen. One man considered that he had lost upwards of £6. Several said they had lost £5, &c. The losses of the Cab Masters varied from £20 to £100. The Night Cabmen had little or no control in the matter. The greater portion of them drive for large masters, and were compelled to stay at home simply because the masters would not send out their cabs. The distress was extreme. Promises which were made regarding the movement were never fulfilled, and many of them pawned their clothes and even their beds for food. The straits and distress seemed very hard to those poor men who would gladly have avoided

* We will take this opportunity of expressing our cordial thanks on behalf of the "Poor Old Night Cabmen," to the kind friend who placed at our disposal for them 100 warm waistcoats, which have been received by them with great satisfaction and lively gratitude.—ED.

the strike if they could. The Missionaries never before witnessed such a time of trouble among the Night Cabmen.

As winter approached, circumstances improved. The birthday of the Princess of Wales, the opening of Parliament, and the various entertainments of the winter season, ushered in a better state of things for the Cabmen, and they began to recover from their distresses, and to look forward with cheerfulness. They endeavour to save money to purchase a little warm clothing before Christmas, but last year it was grievous to see many old men shivering in the cold without a great coat; and had the weather been severe, some of them must have perished.

One night last January there were five large annual balls within a very small compass. This was a great occasion for the Missionaries. Long strings of cabs were waiting about till four or five o'clock in the morning. Then, while luxury and revelry prevailed amidst the gay assemblies, the King of Heaven once more sent his bidding to the poor and miserable, the halt and withered in the highways—"Come, for all things are now ready." Once more His servants would constrain them by loving persuasion to come to that feast provided for souls perishing with spiritual hunger, where white robes should be given to every one of them, meet for the eye of Christ when He comes in to see the guests.

Some few Cabmen still frequent the public houses which open at four o'clock A.M. In one of these were found one morning seven Cabmen and four other men. A respectable looking man asked the Missionary to read the 15th chapter of St Luke. As he read the parable of the prodigal son, the man said, "There, that is exactly me," and the tears ran down his cheeks as he was entreated to return to his heavenly Father who would receive him graciously and love him freely. One of those present said, "Do you think it possible for a praying soul to be lost?" On being assured from God's word

that such should never be cast out, he said with deep emotion, "Then, thank God, I shall be saved at last."

A proprietor of one of the coffee houses, who had been an ungodly man, became much pleased with the visits of the Missionary, and put up in his house three of the Scripture texts received from Mrs. F. "God is Love" was one of the texts he adopted. He would point to it and say, "Ah, if God were not Love I do not know what would become of me." He shewed the greatest friendship for the Missionary, and offered him every facility for visiting his house, always providing tea for him free of charge. He was persuaded to attend church. It pleased God to take him rather suddenly. His last words were, "God is Love."

A young Cabman in one of the coffee houses laughed at the religious conversation, and said they could not be always thinking of death, as it would make them melancholy. A Cabman answered, "We can go on with our trade, and be religious as well." "Yes," rejoined a sweep, "for I have been a religious man three years, and I am getting on better than ever I did."


Some of the men have had the tracts bound which are given to them from time to time, and are getting together a little library of their own. Others send them by post to their friends in all parts of the world.

The desire for reading among the Night Cabmen and their families has increased. At one of their club rooms there is a Library consisting of about 250 volumes. These books have all been read, and any additions of suitable works would be very thankfully received. Books are lent to the sick who are very grateful for them. Sometimes on the stands a Cabman will say, "Cannot you spare us more than one tract?" A Cabman, sixty years of age, who was inside a cab with a fellow Cabman on a very cold night, said, "I will take one of your tracts with pleasure. There is so much of the gospel

ip them, and you know that it is always good news to a poor sinner. I have received many from you, and have read them with much pleasure and profit, for they have been the means which the Holy Spirit has blessed in opening my blind eyes. I can say, once I was blind, now I see ; and I take a delight in anything now that tells me about Jesus, my Saviour." These words were uttered with emotion, and must indeed have cheered the Missionary, who, after reading a few verses from a Psalm, left this aged believer, but not without breathing a prayer that God would be his guide even unto death.

An Appeal in behalf of the Secundra Orphanage.

BY THE REV. C. G. DAUBLE.

 FEW days ago the writer had the pleasure to receive for, and transmit to the Bible Society at Allahabad 4,000 rupees, a legacy bequeathed to that Society by a gentleman who lately died at Agra. The Secretary of the Bible Society was, as may be expected, extremely grateful for this "wind-fall," for there was a "deficit" of about 1,000 rupees in his accounts.

Yesterday the same writer who has the care of a large orphanage, in casting up the accounts of this year as far as was possible to date, found the truth slowly dawning upon him that there would be a deficit so large in his accounts that only a "windfall" of the same weight as that which fell to the Bible Society's Secretary's share, should be able to "balance" the scales.

This "deficit" was not unexpected, as the following question in last year's report may shew :—

"How are the extra expenses, caused by the present scarcity, to be met?—This scarcity has now lasted for about

six months, and will continue for six or eight months longer, or till the cheap crops ripen. A deficit has already been caused by the dearness of provisions, and there is every reason to fear that this deficit will increase at the end of 1869. How is the already existing deficit to be reduced? and how shall we be able to meet the formidable array of the monthly provision bills till the price of grain falls? We wait for the answer."

The following comparative statement of the cost of maintenance during the last seven years will best explain the cause of these deficits :—

YEAR.		No. OF ORPHANS.		COST OF MAINTENANCE.
1863,	...	320	...	5,753 3 5
1864,	...	288	...	6,210 12 4
1865,	...	236	...	7,336 5 11
1866,	...	366	...	8,679 10 4
1867,	...	340	...	9,373 9 3
1868,	...	320	...	11,067 0 0
1869,	...	380	...	13,000 0 0

A large number of orphans have been admitted during the present year from the North-West Provinces, from Oudah and also from the Punjab, Agra, Etah, Etawah, Futtehpore, Delhie, Muttra, Allahabad, Bulandshahar, Allygurh, Meeruth, and Lucknow are the places mentioned in the admittance list during this year. A large number are expected here shortly from Jhansie, and intimation has been received that about 200 famine orphans will be sent here from Jubbulpore. With a little child received a short time ago the Magistrate sent the following particulars, "At one of the Police stations in this district a man (a stranger) died of hunger leaving this little boy of about five years old." This is probably the sad tale of almost all the orphans sent to us during this year, and of those expected.

To the question "Why does Government not support those orphans sent into the orphanage by Magistrates?" we may also refer to last year's report, which states that for the Famine orphans of 1861 we receive an allowance of 2 Rs. 8 annas monthly, and for the others 2 Rs. monthly. These two items amounted last year to 6,662, Rs. and will not be less this year. Of this, however, only 1,660 were paid by Government direct, the other 5,000 being paid from the Famine Relief Fund of 1861. During the present year the sum received direct from Government for maintenance amounts to 2,198 Rs. An application for a grant during this scarcity has been made to Government, but was refused.

The above facts speak for themselves. "Windfalls" like the one referred to above are extremely scarce. The Lord knoweth our care, and many will probably say, "Trust in Him, and do not publish your cares to the world!"—Yes, but if there is a deficit of 4,000 Rs. and perhaps more, faith is apt to become so little that a nut-shell might contain it. The Lord is rich, but He has given the riches of which these orphans want a little to men, and some who would not know of our need, unless we publish it, may be induced to cast into the orphan cash-box as much as will balance the accounts, for the sake of Him who became poor that we might be rich, and came into the world at Bethlehem as poor as any of these orphans whom He commands us not to despise for His sake.

"I was an hungered, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: Naked and ye clothed me: I was sick and ye visited me. . . . Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."—Matthew, xiv. 35-40.



Our Life Boat.

WHAT are we to say to interest our readers in this project of a Memorial Coral Life Boat? We have the great pleasure this month of acknowledging a collection of £21 from friends in Kent, which has been generously made over to us as a help towards our fund. Including this, and the £50 promised when we shall have collected the remainder, we have about £112; but we want £800. Will any friends undertake to collect £5 each this year towards it? It will be very interesting by and by to read of our little saving craft, and its heroic deeds and exploits on the raging surf; of the honourable medals granted to its crew; and of the lives spared by its exertions,—lives, perhaps, of many a prayerless, thoughtless soul saved for a brief space in this world that they may learn how to prepare for the next.

The Red River Rebellion.

SOME time ago there were two rival companies in Rupert's Land, the Hudson's Bay and the North West Company. The latter originated in Canada, and was carried on chiefly by French Canadians; the Hudson's Bay Company by the English, having its head-quarters in London. The Hudson's Bay ships went, as they still do, to York Factory from London. The North West Company carried its trade on by means of canoes from Montreal to the interior. The two Companies frequently came into frightful collision, and dreadful scenes at times took place. In 1822 the two united under the title of the Old Hudson's Bay Company, when the canoe traffic ceased. The Canadian *voyageurs* or employés did not, however, leave the country, but married Crees (native women), and settled in Red River, round the head-quarters of the Company. Their

descendants, of course, increased, forming quite a little colony of French Canadians, as they are called, or half-castes. These are all Romanists, and have their own priests, living distinct from the English on the opposite side of the river. The English-speaking population have their little farms and homesteads; but the French live a wilder life,—at times hunting buffalo, at others taking canoes into the interior for the Company, at others again starving. The Hudson's Bay Company ruled them entirely, being at once their employers and governors; but, for some cause, this monopoly has become distasteful to the English and others, and there has been a growing desire, both at home and with them, that a change should take place. It resulted in the Canadian government purchasing the territory from the Company for £300,000; and so, of course, Canada will now have the rule over the Red River district, the Company remaining simply as a body of traders. The Canadian government appointed a governor, Mr M'Dougal, imagining that all would go smoothly. He and his staff of magistrates arrived, little thinking that the settlers would have any thing to say against the arrangement. They had not been at all consulted in the matter..

In the meantime, between the arrangement in England and the governor's arrival in Red River, tidings had reached the settlement of what was going forward. The English part of the community seemed content, but, strange to say, the Canadian part were not so. For instance, they began to fear that they would now be worse off than they were before, that the governor would necessarily bring with him new taxes and duties, whilst, on the other hand, they could not be represented in the Canadian Parliament being too small in numbers; they only consist of about 12,000 souls, whereas, to have the right of sending a member to the Parliament, they should number 20,000. They were also aggrieved that

they had not been consulted in the matter of the transfer of territory, and therefore they determined upon resistance, and that they would form themselves into a separate colony like British Columbia, and so make a part of the "New Dominion," *i.e.* the Confederation of British America. Consequently, when the new governor arrived at Pumbina, 70 miles from Fort Garry, the Company's chief post, they met him, 400 strong, armed with guns, &c., and respectfully told him he could not come any further.

He tried persuasion and argument, and force too, but all was of no avail; and he was at length obliged to proceed as a private visitor! The tidings they received from him confirmed their suspicions that they would be worse off under the new rule than before; and they declared that, as the Company had sold them, its right over them was void, that they were independent and free to decide for themselves as to their future government. They found a leader, Louis Rielli, and, under his direction, in November last, published a formal declaration of independence. The governor retired to Pumbina, and it was rumoured that he had engaged the Sioux Indians to fight against the insurgents, but we are thankful to say that these measures were not adopted.

As soon as the rebels heard of this, they seized some of the gentlemen belonging to the governor's staff, and held them as hostages. The governor finding that nothing could be done, returned to Canada. The insurgents went on to take possession of the Company's Fort and all its store of ammunition and provisions. The Company's chief officer, Mr M'Tavish, was held under supervision, and is so still, but being thoroughly respected by all parties, he is well treated.

The question may be here asked, Why did not the English try to support the governor? The reason is, that though they objected to the insurgents' mode of action, still they agreed with them in the main. Neither did Mr M'Tavish wish that

there should be any open warfare. So that at present they remain in possession of the Fort, and Mr M'Tavish has been obliged to give a temporary acquiescence to their rule. They forced a loan of £800 from the Company with which they have bought up the printing press, &c. stopping all the Company's proceedings, and doing much as they please.

So matters stand, but what for the future? We shall watch for events with considerable anxiety. The danger of the present movement arises not so much from the number or strength of the insurgents as from the difficulty of getting near them. The Canadian government cannot send a force *now* inasmuch as soldiers cannot march through those regions in winter. Matters will not be much better in the spring, because the Red River can only be reached by canoes over rapids, by which heavy guns could not be taken. Besides, if Canada was to send a force against them, an organisation of Fenian and other disaffected men would be only glad of such an opportunity for helping the insurgents.

The bearing of all this upon our Missions is plain. Goods and people have to go up from the Red River into the Far West interior there; is no other way,—and the only men who take them are these very insurgents. It is not to be supposed that they will bear the excitement of a coming war for their ordinary labour. Again, the food that should have supplied the boatmen for the summer's work, is being eaten all this time in idleness. The Company will not interfere, because the boats that go up with supplies bring back the furs of last year, a most valuable cargo, of which they would take possession. We are already anxious as to how our Missionaries, locked up in the interior, will obtain their year's supplies. They themselves, apparently so near, as yet know nothing about it, as, after the boats leave Mackenzie River in August, no tidings are received there from the outer world till the following March, when the "Winter Packet"

arrives, having been brought by dogs from Red River. An application has been made to the Hudson's Bay Company in London as to the sending of supplies during the coming summer, the results of which we have not yet learned.

The Coral Missionary Fund.

Miss Mee's Collecting Box	£0 19 3	Miss K. Priestley	£0 9 0
A. B., car. of Parcel	0 2 0	"Mrs Griffith's Children"	1 0 0
Little Marie's Col. Box	0 5 1	Constance, Arthur, Alice, and Edward	0 5 0
H. Gibson, Esq. (ann. sub.)	5 5 0	L. L. R.	0 5 0
Deaf and Dumb Institution, Brighton	1 0 0	Mrs Penfold	0 5 0
*OUR OWN MISSIONARY—		Matilda Ogilvie	0 1 6
Mrs Burgess	0 5 0	Miss Smith	0 2 6
Constance, Arthur, Alice, and Edward	0 5 0	OUR LIFE BOAT—	
Matilda Ogilvie	0 3 0	Col. by Miss L. J. Smith, St George's Place, Cam-	
Emily Ogilvie	0 2 0	berbury	21 0 0
Collected by A. N.	2 14 6	Mrs Darwin	2 10 0
†MISSION TO NIGHT CABMEN—		M. C. V. H.	0 2 0
Luboff	0 3 6	"The Leazes' Miss. Box"	0 5 0
Miss K. Priestley	0 5 0	REFUGES—Boys—	
L. L. R.	0 5 0	Mrs Darwin	1 10 0
Mrs Graham	0 5 0	Girls—	
M. C. V. H.	0 2 6	Mrs Darwin	1 10 0
Per "Attie" (ann. subs.)—		CHURCH MISSIONARY VER-	
Mrs Shortridge	0 5 0	NACULAR SCHOOLS, INDIA,	
Mrs Krauss	0 2 6	NORTH—Amritsar—	
Mrs Alliston	0 5 0	My Nephews and Nieces, for "Rhoda"	3 3 0
Mrs W. T. Hall	0 5 0	Mrs Barker and Friends, for a Girl in place of	
"Mary"	0 2 6	"Eliza Jenkins"	3 0 0
"Attie"	0 4 4		
POOR BOX—			
East of London Relief—			
"A Memorial of a Beloved Sister"	15 0 0		

* We still want £18 to make up "Our Own Missionary's" Salary. It must be paid in before the 30th of March. Will our friends kindly come to our assistance.

† Contributions for the Night Cabmen's Mission should be sent through Miss C. A. Hall, 5 Stanley Crescent, W.

Bhogulpore—

Mrs Milford, for deaf
"Lina" . . . £1 10 0

Secundra Relief—

Constance, Arthur, Alice.
and Edward . . . 0 5 0

A Sunday Class at Stan-
more, Col. Box . . . 0 7 0

INDIA, SOUTH—Arrians—

E. D. M. W., for "J. F. C." 3 13 0

West Ham Boys' S. Sch.,
for "Mamen Henry" 3 15 0

Mundakym—

Hexham Working Party,
for "Barakat Hexham" 3 0 0

Miss Dora Stratton, for
"Atchambla" . . . 3 3 0

Col. by Ditto, for "Dora
Chesham" . . . 3 3 0

Col. by Ditto, for "Marian
Chesham" . . . 3 3 0

Ditto (a donation) . . . 3 3 0

Ellore—

"A Memorial of a Beloved
Sister, for the support
of one or two promising
Lads" . . . 10 0 0

AFRICA, WEST—
Abbeokuta—

Cecil's Miss. Box . . . 0 9 9

Mrs Burgess . . . 0 5 0

Constance, Arthur, Alice,
and Edward . . . 0 5 0

Miss Chance, for "Nancy
George" . . . 4 0 0

Ikija—

Rev. W. H. Plummer, for
"Henry Taylor" . . . 8 8 0

Oshielle—

Amy and Tankerville, for
"Hall Chamberlain" 3 3 0

Mrs Guittan, for a gown
for "Fanny Johnson" 0 10 0

Miss Arundell, for "Henry
Stroud" . . . 4 4 0

Lagos—

Miss Paley, for "Joseph
Robert Lewis" . . . 4 4 0

St George's, Altrincham,
Coral Fund Assoc., for
"George, Altrincham"
and "Josiah Ashton" £8 8 0

*SCHOOLHOUSE AT BROOK-
FIELDS, SIERRA LEONE—*

L. L. R. . . . 0 5 0

MAURITIUS—

Argyle House, for "Edward
Argyle" . . . 3 0 0

Miss Pelham, for "Anna" 4 4 0

Mrs Smith, for "Robert
Smith" . . . 3 10 0

Rev. J. Vowler Wickham,
for "Rosset" . . . 5 5 0

HELP FOR MAURITIUS—

"A Memorial of a Beloved
Sister" . . . 20 0 0

Miss Hungerford . . . 0 10 0

L. L. R. . . . 0 5 0

MADAGASCAR—

The Leazes' Miss. Box 0 8 0

NORTH-WEST AMERICA—

The Leazes' Miss. Box 0 10 0

MAGAZINE FUND—

Mrs Chamberlain . . . 0 2 0

Constance, Arthur, Alice,
and Edward . . . 0 1 0

L. L. R. . . . 0 1 0

Lady Barrow . . . 0 2 0

Mrs Hankins . . . 0 1 0

Mrs R. Smith . . . 0 1 0

Ann. Sub., per "Attie"—

Mrs Speck . . . 0 1 0

Mrs Williamson . . . 0 1 0

Mrs Rendall . . . 0 1 0

Miss Pidgeon . . . 0 1 0

H. R. S. . . . 0 1 0

"Marian" . . . 0 1 0

"Mary" . . . 0 1 0

"Agnes" . . . 0 1 0

"Attie" . . . 0 1 0

"Fanny" (don.) . . . 0 1 0

An old Servant, per Mrs

Parker (don.) . . . 0 1 0

A Donation . . . 0 1 0

Mrs Shortridge, for 100

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MOOSE FORT—

To Rev. J. Hawkesley—			
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“Anne Chum”	4	15	0

The Rev. T. SCOTT, Vicarage, West Ham, will be happy to take charge of Parcels for the Bhogulpore School, to be despatched in the summer.

The Coral Missionary Magazine.

No. XL.]

APRIL 1. 1870.

[NEW SERIES.

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Prayer.

O LORD GOD, who didst give Thy blessed Son to die for the world, have mercy on all the poor heathens who know nothing of Him. If it be Thy will, prosper all the efforts made by Thy people to bring them to the knowledge of Christ and His salvation. And may that happy time soon come when "the earth shall be full of the knowledge of the Lord, as the waters cover the sea." We ask all in the name, and for the sake of, our Lord Jesus Christ. Amen.

Believers in the same Hope; or, God's Acre at Abbeokuta.

By Mrs A. A. HARRISON.

IN one of the speeches made at the re-opening ceremony at Bunhill-fields last year, were these words, "It had been written that a graveyard was God's acre, but an eloquent

writer had said, that a graveyard was the field of the Lord, sown with the harvest of the resurrection." That the words of the eloquent writer are both true and beautiful would be the sentiment of most persons hearing them; and may we not suppose that a few on that ceremonial day, turned afterwards to a time-worn tomb close by, bearing upon it the name of Isaac Watts, with reflections on what he has himself said, in many poetic lines, of the resurrection of the just! Unable as was this great hymn writer in his own day to see the fulfilment of prophecy in the wide dispersion of the gospel to "nations and kindreds, and people and tongues," yet we know he could not have written his paraphrases of the Psalms which foretell of this period, without being borne on in thought to the time when, as he says;

"People and realms of every tongue
Dwell on His love with sweetest song;
And infant voices shall proclaim,
Their early blessings on His name."

About a century and a half has passed away since Watts penned his hymns, and now we will turn in recollection to a neighbourhood of "palmy plains," where they are known, valued, and sung on the road to another such "field."

It is a cool August afternoon in Abbeokuta, the Ake Church bell is tolling, and a funeral procession of native Christians is forming, to follow a friend to his grave in the cemetery, regarded by them and us together, as "the field of the Lord, sown with the harvest of the resurrection." The funeral is that of a young man who died rather suddenly, the night before, after an acute illness. His death was a great shock to the relatives, inasmuch as the house was closed at the time of the funeral, and none would return to it. There is good hope that he walked with God, and friends rejoice in being able to think of happy tokens of the Christian life of the departed one.

We notice a little stir in the compound, for some of those following in the train have come in for their hymn-books, from which a hymn of Dr Watts is to be sung in Yoruba as the procession moves along under the trees, turning to the left until the white gate* is reached ; trained "infant voices" are there, who can unite in singing,

"Come let us join our cheerful songs,
With angels round the throne,
Ten thousand, thousand are their tongues,
But all their joys are one."

The author of these lines would scarcely have imagined this scene in Africa ! possibly the future of other countries might be nearer to his thoughts. Christian funerals in Abbeokuta are generally very largely attended ; we have heard of as many as "four hundred persons" being present at one, and at another "there was a great crowd." In this, as in other cases, we fancy there is a sprinkling of heathen people, some relatives probably, and others who like to go from curiosity to witness what among them would be called "burying in the bush," for they inter beneath their dwelling-houses with many discordant acclamations.

The mourners walk more than in two and two together, and almost conceal the bearers from view ; the dress is little changed from ordinary wear ; here and there a black headkerchief, or other bit of black, may have been obtained in the brief interval of a day, At length the cemetery gate is entered, and the shady walk up the hill passed over, to the enclosed and retired spot, then turning to the left, among those lines of graves, having small but neatly affixed slate headstones, the grave is reached. Those assisting at the funeral are all connected with the Ake Church congregation ; chief among them is the mission Compound keeper, a kind looking elderly

* See *Coral Magazine* for January 1870.

man, wearing a straw hat, and blue country cloth, flung Scotch Highland fashion over his shirt, a style of dress much adopted by the Yoruba Christians. The bearers, dressed in their everyday tunics or country cloths, have just laid the coffin down, which the friends had covered with white, and the burial service of the Church of England proceeds, read in Yoruba by one of our European Missionaries. At the conclusion of this, we think the blue hymn books are reopened for a parting hymn.

The Ake bell once tolled for one of a royal family! for a brother of the last king of Abbeokuta, "old Isaac," as he was called, who died about the year 1862, an aged convert. He used to come round to our houses, and though he did not ask alms, was touchingly grateful when a plate of good food was offered: he was blind as well as feeble, but sitting down in the piazza with little comforts given, would in country fashion, utter quite a chain of thankful expressions, forgetting his great trials in present mercies. When Isaac's last illness came, he was kindly tended by the Christians, and at length, from the little dwelling in which he had lived and died, was borne by them to his grave under the bignonias.

With such words on the heart as "I know that my brother shall rise again," and "all that are in their graves shall hear His voice," there is a wish sometimes to be able to picture the scene around the graves of those nearly related to us, when great distance divides us from the spot. For the sake of a few families in England who have sorrowed for relatives dying in Abbeokuta, the following description is given of the last earthly resting-place, where they were laid in sure and certain hope:—

Ake cemetery, enclosed by country built walls, lies behind the Compound, at a few minutes walk from it. Except in the dry season it is so encompassed by luxuriant leafage, and the private footway to the cemetery so wreathed in living green,

that you scarcely discern the locality, until, on the right of this entrance, the slate headstones give token of it, and on the left some white tombstones mark the graves of the few Europeans who have been laid there. A path from end to end divides the ground as indicated. An Iroco tree, once connected with heathen sacrifices, but now overshadowing Christian graves, almost tells a little history of its own; and the tulip trees of Abbeokuta, tall as finest English elms, bestow canopies of scarlet over this quiet spot. A line of grey rocks forms a sort of background to the white tombstones, and against the former, endless wreaths of creeping plants fall and wave continually, and sweetest self-sown flowers of various kinds here bloom "in honour of the dead." The mission garden before mentioned,* as gay with its own productions, makes another border to the burial ground.

The surroundings of Bunhill fields and Ake cemetery could scarcely differ more than they do, as side by side we bring to mind noisy, dingy London, and lofty tree blossoms, rocks, and giant leaves; but one bright hope unites the two enclosures, "that as in Adam all die, so in Christ shall all be made alive." "Christ the first-fruits, afterward they that are Christ's at His coming." When on his death-bed Isaac Watts was asked how he was, he replied "Waiting God's leave to die." In bright hope of the resurrection morning he wrote,—

"Thus when the night of death shall come,
My flesh shall rest beneath the ground,
And wait Thy voice to rouse my tomb,
With sweet salvation in the sound."

And again,—

"God my Redeemer lives,
And often from the skies,

* In a former number of the *Coral Magazine*.

Looks down and watches all my dust,
Till He shall bid it rise.

.

“ The graves of all His saints He bless'd,
And soften'd ev'ry bed ;
Where should the dying members rest,
But with their dying head ?
Thence He arose, ascending high,
And show'd our feet the way ;
Up to the Lord our flesh shall fly,
At the great rising day.”

Letter from a former Ahe Boy to the Wife of a Missionary.

Faji, Lagos, 31st December 1869.

DEAR MADAM,—I am very sorry to inform you that James Ede, formerly being head man at the printing office at Abbeokuta, was dead on or about the 8d day of December 1869, of whom you asked me to inform you more in your last letter to me. I am very glad to inform you that Egba people crowned a king, and that the king loved the Christians very much, inasmuch as that he is called Christian's king ; and at meeting held, I heard that he called all the chiefs and elders, and asked them three times as follows, viz. : “ Do you want me to reign over you ? ” and the people reply, “ Yes.” Then he said, “ If you wanted me to reign over you, the Europeans that have been drove out of the country should be called back again, and do their service ; ” then he (the king) will go back to his house in peace, than to reign without any peace. He said also that he wanted that the heathens must continue on their service, the Mahometans on theirs, and the Christians on theirs. And there was a man named Oyokan,

who was intended to be the king, but the Ake people and others object to it, but some people was consented to it, so there were great dispute among them, but last of all the Ake part was taken.

He also (the king) like Mr Williams to come and talk the words of God with him. Also, when they wanted to lay down the foundation of Ikija Church, the church leaders called some elders that were most cruel at the time of persecution, saying, that if they want that the word of God may be preached there again, they must come every one of them, and take a piece of mud (building material) and lay it down, and they all did so, and also that they subscribed few contribution for the same erection; but if these (latter) words are true or not I cannot tell, but I think it was all true.

I am very glad to tell you that I received the flute that you sent to me; many thanks to you for it. My sister (Eliza Asake) salutes you. I did not know that the mail will come so shortly; if I know, I might tell her to write a letter; but you will receive her letter next mail. Charles Solale is still learning carpentry. Isaac Olnwolfe is quite well.

Hoping you are quite well,—please salute all friends for me,—I remain, Madam, your obedient servant,

EDWIN FAFEMI.

Brookfields : or, What is doing in the Rag-fair District of Sierra Leone.

(Continued from page 14.)

April 6.—On my way to Free Town, I was accosted by a heathen woman, who, on seeing me, began to abuse me. On inquiry as to what gave rise to this, I was astonished to learn that it was because I had spoken to her son the day before about the violation of the Lord's Day. I took occasion

to speak to him, particularly when he told me that his mother prevented him from attending divine service on the Lord's Day, simply that he might remain at home to sell for her. In vain did I remonstrate with her, and endeavour to shew her the evil of profaning the Lord's Day. How truly says the Psalmist: "The heathen rage, and the people imagine a vain thing;" and may God open her dark mind, that she may see the danger that lies before her.

April 8.—At 11. A.M. Doctor Manly came to the school, to request the permission of inoculating some of my school children. This was granted him, and four of them were inoculated. The small-pox at this time was raging most fearfully in this village; a good many of our children were attacked with it, but through the tender mercy of God they have all been spared, while some of the aged died of it. May God have mercy on us, and remove the pestilence from our midst.

April 10.—*Good Friday.*—This being Good Friday divine service was held at ten A.M. I addressed the people from Psalm xxii. 1. The service was well attended. Much excitement prevailed here the whole day, in consequence of the heathen festivals. This has in a great measure taken away the solemnity of the day. The chiefs among the idol worshippers were seen running through the streets like wild beasts, while the rest were making a terrible noise, calling on their gods to attend to their wants. We hope they will soon be led to see the foolishness and folly of bowing down to wood and stone.

May 2.—Mrs F., one of the communicants, brought a complaint to me of her husband's cruelty towards her. And as this continued for a long time, and he would not change his ways, she begged to withdraw herself from attending the Lord's table. I asked her, Why? She replied, "Because it is not right for a person to come to the Lord's table with a

heavy heart." I expressed my sorrow on hearing her domestic trials, but I said it would be wrong for her to withdraw herself from the Lord's table. She said, that she had been greatly provoked. After telling her not to give place to the devil, but rather pray for the conversion of her ungodly husband, I engaged in prayer with her. As we rose from our knees she thanked me, and then went in a composed mind. May God give her grace to bear her trials.

May 5.—Some one came to inform me of the illness of Lefevre one of my candidates. I went immediately to see him—found him very weak, his strength and appetite were quite gone. I asked him about the state of his soul. He replied, "I am a great sinner. I beg Jesus to pardon my sins. My heart is very dirty. Oh! if Jesus make me well from this sickness, I go try to serve him for ever." I pointed him to the Lamb of God that taketh away the sins of the world.

June 10.—John Macauley, an old communicant, died here this morning. During his long protracted illness I prayed with him several times, and the members have done so likewise. In all my visits he expressed a strong faith and confidence in Christ his Saviour. When the time drew near that he must die, and life was fast going out, he sent for me. On my arrival, he exclaimed in a low voice, "I am going to see my Redeemer, whom I have longed to see." "He died full of days," about eighty-six years of age. His remains were interred in the evening by me "in the sure and certain hope of a glorious resurrection."

June 20.—I have the painful task to record the death of Samuel Macauley, the son of the late John Macauley. During his illness I visited him several times. His utterances from time to time were full of thankfulness to God and trust in Jesus.

September 19.—The rain poured in torrents all night. The gutter in front of my house overflowed, and entering my

yard, broke open my gate, and swept away many of my things. It rose to a considerable height, and almost touched the first storey of the dwelling house. My neighbour had a very narrow escape. His house being even with the ground, the water entered in and swept away his poultry and some of his household furniture. During this month the whole town was completely flooded, and this is owing chiefly to the streets not being originally laid out in a regular and systematic order.

In conclusion, I am thankful to say that some have forsaken heathenism and turned to God. Services and classes are well attended, and the Lord in His mercy is continually bearing witness to His own truth, and adding to His church daily such as shall be saved. To God be all the praise!

C. S. BROWN.

Come over and help us!

WHO doth the heavy burden bear
Of anxious thought, and ceaseless care,
And others' daily trouble share?
God's faithful Messenger!

Who doth the aged Christian cheer,
With thoughts of home now drawing near,
And Heaven's Land so bright and dear?
God's faithful Messenger:

Who doth the youthful gently lead,
The Holy Way of God to tread,
And in His blessed pastures feed?
God's faithful Messenger!

Who doth the faithful promise take,
And plead with God for Jesus' sake,



"COME OVER AND HELP US!"

That He, His own the flock will make ?
God's faithful Messenger !

Who will at last accepted be,
On that Great Coming Day, when he
His Heavenly Master's face will see ?
God's faithful Messenger !

Who will in brightest glory stand,
So near the throne—at Christ's Right Hand,
Amid the Blessed Shining Band ?
God's faithful Messenger !

R. N. B.

“ Our Own Missionary.”

WE have a vivid picture of the sort of work to which our Missionary is called in the following conversations described by himself. After thankfully rejoicing in the fact that he has gained access at least to nearly all in his district, Jews and Papists included, he adds: “The former still retain their antipathy to Christ and anything connected with Him. One of them told me that if Christ was in heaven he would leave. ‘I would,’ he said, ‘rather be in hell than in heaven where He is.’ This saying, and similar, are hard for man to fight against, for they will not be persuaded.

“The Irish are even more difficult to deal with. My district is near to four Roman Catholic chapels; and, although the people are of the lowest order, many may be seen going to one of them on the Sunday. They are full of hatred toward us and our message. I will give the substance of a conversation with an Irish tailor a few weeks back. In the house in which he resides there are seven families,—two Germans, one Jew, three Irish papists, and one English. On the first floor lives this Irish tailor. I knocked at the door, and the

man himself called out, 'Come in.' I opened the door, and found myself face to face with two papists. 'Good morning,' I said. 'Good morning,' was the quick reply. 'I have brought you a little book to read,' I said. 'We don't take such things here; we don't belong to your religion.' 'I replied, 'You believe in Jesus Christ, don't you, and I hope we shall meet in heaven. 'I am sure we shan't,' said one. 'Don't you want to go there,' I asked. 'Yes, we do,' they said; 'but you will never get there the way you are going.' I said, 'I hope to get there; God has told us in His Holy Book that, if we believe in Jesus Christ, we shall reach it through *Him*; but as you say I shall not reach that bright land, I will ask you, as the jailor asked the Apostle Paul, "What must I do to be saved?"' The answer they gave me was one that Archbishop Manning would *not*, I think, have given: 'Believe in the Holy Catholic Church, and you shall be saved,' that was the answer to my question. I asked him if he had ever read the *Bible*? 'No,' was the answer. 'Nor should you nor any of your lot, if I could stop it; it is a curse to England to allow it; it has caused more bloodshed than anything else.' I got an opportunity of reading a few passages, but they said, 'We have our priests, and if we attend to them we shall not go wrong; but if I had time, I would shew you that you are all wrong.' 'So you may call again, if you like, another day, we have no more time to spare with you.' I wished them good morning, and left."

We have only received £35 towards the salary of "Our Own Missionary" this year, and it ought to be £50. Unless those of our friends and readers who are interested in the Home Missions can guarantee that sum, we are seriously afraid that we shall find ourselves compelled unwillingly to give him up.

Extracts from a Journal in Mauritius.

(Continued from page 10.)

CREVE CŒUR, June 1869.

WE have just passed through our proverbially bad season. The excessive heat of January and the heavy rains since have been very trying. Still, we are most thankful not to have had either hurricanes or inundations. Fever has returned, and although I think it has been less severe than last year, yet it has been fatal in many cases. It has caused no famine. People seem to be inured to the disease, and to know how to treat it, and even in localities where sufferers in almost every family may be found, you will, without inquiry, probably not hear of its existence. It has entered, I grieve to say, among our small staff of clergy. Our friends Mr and Mrs Ansorgé are ordered home immediately, principally on Mrs Ansorgé's account. Mr Richard, chaplain of the Bethel, is also compelled to leave, and all the clergy are more or less ailing. My husband and myself have both been on the invalid list. I have had fever, but not, I believe, the fever that prevails. We are both thankful now to be able to return to our duties, and hope soon to recover our strength. Mr Hobbs purposes making a tour to Seychelles and afterwards to Madagascar, and I trust will return benefited.

The continuance of fever has necessarily caused much distress among the poor. Many heads of families, enfeebled by long sickness, are unable to work for the support of their children. A short time ago a man, who, a few months since, was gaining a comfortable livelihood, came here with his wife and children. He had left his employer and went to Port Louis in search of work; soon became ill from fever, he went to the hospital, and the family soon spent their savings. Two little girls had died from fever and *starvation*, and a boy they brought with them appeared to be pining away from the same

causes, the other two children being too ill to be moved. We have sent the sick one to the hospital: the boy is better, and the poor father still seeking work.

To be continued.

Our Magazine.

MANY of our readers are, we find, not aware that the Magazine may be had in yearly volumes, got up in an exceedingly pretty and attractive form, suitable for a gift book. There are many of the more recent back numbers still to be had on application to the Editor, or Publishers, at 10s. for 500, or at the same rate for smaller packets, if desired. Collections for the MAGAZINE FUND, to aid in defraying the cost of printing and publishing, would be a great boon.

The Coral Missionary Fund.

Miss E. G. Clarke, Quar.
Sub. £0 7 6
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Sub. November to April 0 2 0
Miss Smith, car. of parcel 0 1 6

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The Misses Brown . . . 0 5 0

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Mr W. Townsend . . .	0 1 1	To Mrs Michell—	
"A Friend of Pinkie" . . .	30 0 0	Mrs Michell, for "Harry Brown," omitted in Oct. . .	4 4 0
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Bhopulpore—		For Night Cabmen's Mission—	
To Rev. T. Scott—		K. C. C., Ann. Sub.	0 10 0
Three Little Sisters, for "Lewis Holland" . . .	4 4 0	M. F., do.	0 8 8
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Masulipatam—		To Rev. J. Hawkealey—	
To Miss Pennefather—		Mrs H. Gibson, for "Emily Sperling" . . .	4 15 0
Mrs Morrison, for "Pudmani" . . .	6 6 0		
Ibid. for General Fund . . .	4 0 0		

* See March Magazine. One of the seven little girls is already adopted.

ERRATUM.—In March Magazine read "The Sunday Schools of St John's and Brigham, Keswick, £4, 15s. Od. for Anne Chum," instead of "Per Miss Langton, do. do."

The Coral Missionary Magazine.

No. XLI.]

MAY 2. 1870.

[NEW SERIES.]

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Prayer.

Prayer of the "Children's Mission Army."

GOD, the Father of all mankind, so prosper, we pray Thee, the work of Missions throughout the World, that all the Heathen may be brought to a true knowledge of Thee. And grant to all Thy children grace, that they may fight manfully under Thy banner, against sin, the world, and the devil, and continue Thy faithful soldiers and servants unto their lives' end, for Jesus Christ's sake. Amen.

Madagascar and its Martyr Church.

"So shall My Word be that goeth forth out of My mouth; it shall not return unto Me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it. For ye shall go out with joy and be led forth with peace."

IT is often rashly and hastily said, that "Missions are of no use; well meant, but just as well let alone." But when we see men and women willing to undergo slavery and cruel punishments rather than forsake their Divine Lord, and when we know that they have followed in His steps to a painful and ignominious death, we must all be compelled, alike by the sin-

cerity of their lives and by the heroism of their deaths, to confess that theirs has been no empty unreal faith, and that it has been of "some use" to give men and money for their service.

At the present time, when this island is attracting so much interest, it seems as if some account of the country and its people might be acceptable, to those especially into whose hands Mr Ellis's very interesting books may not have fallen.*

It is only within the present century that Madagascar has been much known to the English. The wonderful Venetian traveller, Marco Polo, indeed, included it in his wanderings about the world at the close of the 13th century; but nothing was really known about it excepting that it was one of the largest islands in the world, that its people were considered untamed savages, and that it was a good hunting ground for slaves, who were carried off to the number of some three or four thousand every year, and taken to Mauritius, America, or the West Indies. In 1817, when the English were trying to do away with the slave trade, a treaty with the government of Madagascar put an end to this misery; and, in order to make up for the loss of this traffic, an annual payment, chiefly in ammunition and arms, was made by the British government. Men were sent to train the native soldiers, and some native youths were also received on board British ships, and some came to England for education.

The following year, some Missionaries from the London Society settled in the island; and although, compared with themselves, the Malagasy of course were uncivilised, they yet were considerably less so than the neighbouring African tribes. We cannot, as Mr Ellis says, consider people barbarians who wear clothes, eat meat, and live in houses,—and all these signs of civilisation were there. Barbarous, indeed, they were in their cruelty and disregard of human

* "The Martyr Church of Madagascar," published by J. Snow & Co.; and "Three Visits to Madagascar." John Murray.

life. Their king, Radama, wise and considerate as he was, had no respect for it. A slave one day in attendance at his table broke a dish. The king ordered an officer near him to take the man away, and see that he never committed the offence again. The officer called the man out, and shortly afterwards came back and announced that he was dead. At another time, the king's widow, being offended at a small quantity of water having been spilt on her dress by a female slave, merely gave a look and a sign, and the poor girl was immediately put to death.

The climate is warm, and yet all the people above the very poor are decently, and some even richly clothed. The nobles of both sexes wear silk made into dresses in simple looms and spun of fine or coarse texture by caterpillars and other worms, who feed on the leaves of an abundant vegetation. Cotton is grown, and a species of nettle gives a strong hemp like fibre, from which durable cloth is woven, worn by the farmers and middle classes, wrapped round the body by day, and spread as a covering by night. Only those belonging to the upper classes seem to concern themselves to wear either shoes or stockings. Another coarser kind of cloth, used for the slaves, is made from the leaflet of the rofia palm slit into threads. The walls inside the houses are often covered with this same rofia cloth. Matting is generally laid on the floor. Mr Ellis, when he visited the island in 1854 (and even at this date it must be remembered the people had had but little intercourse with the rest of the world), was surprised at the comfort and convenience of the native dwellings; some of the houses were two storeys in height; bedsteads are found in them, and tables and chairs, although most of the natives sit on the ground at their meals.

The first work the Missionaries set themselves to do was to prepare a written language, in which King Radama took great interest, not unmixed with amusement and curiosity.



TRAVELLERS' TREE IN MADAGASCAR.

In ten years they reckoned that ten or fifteen thousand of the people had learned to read, and by this time some portions of the Holy Scriptures were translated and printed, and ready for their use. But now their good friend, the king, died, and soon the policy of the government was changed. His widow finally became queen; and then, for more than twenty years, a steady opposition, growing into persecution, was made to the Christian faith. At first, all teaching or preaching was prohibited, and Christian books were confiscated, but the Missionaries were allowed to remain; they knew that they were only tolerated because the queen was enlightened enough to be aware that it was a good thing her people should be taught to read and to write, and other useful things, for some artisans had accompanied the Mission party; and though they certainly would have preferred to spend their time in more direct preaching and instruction, yet they were able to take courage from the consideration, that if each one of those they taught to read, taught in his turn but one relation or friend, the numbers would soon spread throughout the island, who would be able to profit by the books they had prepared, and therefore they went on diligently, putting together elementary books, and, above all, in completing the translation of the New Testament. Thus, in God's over-ruling providence, this time of doing nothing, as it might seem, was really a most fruitful one, for in no other way could so large a number of the people of Madagascar have been enabled to derive from the Bible strength of faith for the coming season of trial.

An order was now passed forbidding any master to allow a slave to read under heavy penalties. The teaching of Christianity had already been felt amongst them. One instance may be given:—

“A slave boy had learned to read whilst attending his young master to the school. The reading of the Scriptures had been the means of his becoming a believer, and he was

baptised. He had seen in the Missionary printing office the tract, 'The Poor Negro,' with a frontispiece representing a negro in the attitude of prayer, and when baptised, wishing to cultivate this habit, he gave as the name by which he wished to be known, Ra-Poor-Negro. He continued to increase in knowledge of the Scriptures, and in usefulness amongst his own class. His death, which occurred a short time afterwards, was, to all around him, as remarkable as the change in his life had been. No one who has not stood by the bedside of the dying heathen, can form any adequate idea of the darkness, sorrow, and dismay, which often attend their last hours. The Malagasy fever seized this Christian slave and quietly ended his life; but his most frequent expressions were, 'I am going to Jehovah Jesus; Jesus is fetching me, I do not fear.' These words, 'I do not fear,' were the last he uttered in this world."

In a sense, the Malagasy people in their heathen state, are not without a religion. The name of God is in use amongst them, although the word does not give them any idea of the true God as revealed in the Bible. Their primitive worship was simple, some few sacrifices were offered of oxen, sheep, or poultry. The blood and fat was offered on the altar; the rest was eaten by the worshippers. When, in earlier days, human sacrifices were offered, it is somewhat remarkable that it was not the slave, or the prisoner of war, or the lowest members of society, that were the victims, but the highest and the best, the chiefs or nobles. They believe in the immortality of the spirit after death. The idols were neither celebrated for their virtue or their goodness; they were mean and covetous beings, money was given to propitiate them, but no appeal was ever made to their compassion. The only difference recognised by the people between themselves and their idols, was that they believed the latter to have supernatural power. Increasing numbers cast away their charms

and burned their idols ; others came for further instruction, bringing the rejected idols to shew that they were in earnest.

“ Among these was one belonging to several families. This idol had been a source of wealth to its possessor by the sale of small pieces of wood which, having been hung about its



neck, were afterwards sold as charms against fever and other dangers. Such was the imagined power of these charms, that an ox was often given as the price of one. The Missionaries, when preaching in the village, spent some time in the family to which the idol belonged ; and when the son visited

them afterwards, they gave him a copy of the New Testament, which was made instrumental in his conversion, one of the first public evidences of which was the discontinuance of the sale of the charms. The idol was afterwards stripped of its ornaments and burned ; but subsequently, the owner took it up and brought it to the Missionary, and it has since been deposited in the London Missionary Society's Museum."

Another instance is even more striking :—" A married couple who had applied to a maker of idols to furnish them with a household god, went to his house to receive it on the appointed day. It was not made, but promised in the evening. They agreed to wait ; and the man went to the forest and brought home the branch of a tree, and prepared the idol, leaving the fragments of the wood scattered near the fire-place. In the evening he asked his visitors to take their meal of rice with him ; and they saw him put some of the small branches of the bough out of which their idol had been made into the fire to boil the rice. Having paid about two dollars for their new god, they returned home. Shortly afterwards a young Christian, calling at their house, was led to read to the wife that part of the 44th chapter of Isaiah, ' With part he roasteth roast, maketh a fire, warmeth himself, and the residue thereof he maketh a god.' The woman was astonished at the exact description of what she had herself witnessed. The reading of the passage was instrumental in convincing her of the truth of the sacred volume. She abandoned her idol, and afterwards became a true disciple of the Saviour."

And now came troublous days ; but we must leave for another opportunity these and many other interesting parts of Mr Ellis's history of the island.

The Children's Mission Army.

IN January 1867, a "*Domestic Missionary Army*," composed of children interested in Mission work, was started in America. The movement became so popular, that at the end of the year, no less than 28,670 children had taken part in it, and twenty-three bishops had given in their names as commanders of regiments.

In May 1868, it was proposed that a similar scheme should be set on foot in this country. Since that time, more than twenty regiments of "The Children's Mission Army" have been formed in England, one containing nearly 700 children. The "Army" is connected with no special Mission, but simply provides machinery to enable children to aid the Missionary cause. It is not intended to supersede any existing organisations, but may easily be grafted upon them. The scheme has been found to work well in many parishes, and is exceedingly popular with children; but it has not spread so rapidly in this country as it might have done, owing to the want of an organ of communication between the different regiments. On the first of May, it is hoped that the first number of "*The Mission Army Reporter*" will be published, to be continued quarterly. This publication will be issued separately for distribution at one halfpenny a copy. It will be fully illustrated, and edited by the Rev. John P. Wright, (Reigate), from whom all information respecting the "*Mission Army*" may be procured.

Murmur Not.

MURMUR not, murmur not,
Tho' thy trials may be great,
He in whom thy soul does trust,
Turns the bitter into sweet;

Tho' the waves roll mountains high,
And affliction be thy lot,
Bear thy cross and urge thy way,
Murmur not.

Murmur not, murmur not,
Tho' thy path be dark and drear ;
Know when foes thy soul surround,
Thy deliverer is near.
He will shield thy naked head,
As he did his servant Lot,
Trust Him ever for His grace,
Murmur not.

Murmur not, murmur not,
Others have their cross to bear,
Others have their storms to meet,
Others have their daily care :
Sorrow finds the throne of state,
As the pilgrim's lonely cot,
Cast thy burden on the Lord,
Murmur not.

Murmur not, murmur not,
Soon thy trials here will end ;
Soon to yonder safe retreat,
Thou in triumph shalt ascend,
In the bright and better land,
Thou shalt have a happy lot ;
Struggle on, and struggle through,
Murmur not.

James Ede, the Ake Printer.



FRIEND writes:—I find from a Lagos letter this morning that the report that James Ede had *died* (con-

tained in Edwin Fafemi's letter, published last month) is incorrect. I hope it may not be too late to correct the statement for the *Coral Magazine*. James Ede was the head printer at Ake, and a very intelligent and excellent young man. He is said to be quite insane. The news I receive now is that "he is still in the *same sad state*." He was godfather to several of our native children; and, altogether, a very valuable person at Ake; I mean his influence among the church people was most useful. This makes but the third case I have heard of insanity among the Yoruba people.

Extracts from a Journal in Mauritius.

(Continued from page 63.)

BY God's great goodness Creve Cœur has again been spared. For a few weeks only a few of our children suffered from fever; but so slightly, that on feeling the shivering coming on, they would quietly go and wrap themselves in a blanket, ask for something warm to drink, and after an hour or two return to their lessons or to play. It is a great comfort to have in our matron a most kind and watchful nurse. Like many elderly Creoles, she possesses a knowledge of the medicinal uses of the simples of the country.

By a wise provision of Providence, we have here (as I believe, all the world over), in the herbs which grow wild around us, remedies for all sorts of diseases, so that, for the ailments of our children, the old lady has usually the right medicine at hand, and is most successful in the treatment of her invalids.

Her son, about fifteen years of age, is acting as monitor in the school. He is a steady lad, and is taking great pains to learn more, English especially, so as to be able to render more assistance. He will, I hope, be a valuable teacher by

and by ; meanwhile, I am most desirous to give him a small salary. Would any kind friend help me to do this ? I could not mention less, I think, than £10 per annum for the present. It is a large sum to ask for, but I shall be very thankful for any help towards it.

The only incidents of interest that have occurred amongst us are, I think, the births. A fortnight after that of our own little granddaughter, our schoolmistress, Elizabeth, had her first little one. They were both dear, healthy babes ; but poor Elizabeth (Theresa's daughter) had the sorrow of parting with her little one when only a fortnight old. Poor Elizabeth felt this a heavy blow, but I do hope she asked for grace to resign her treasure to her Saviour, in whose presence she knew she would be happy for ever.

Mr Campbell has paid us a visit on his way to Vohemar, at the north of Madagascar, the station first occupied by him and Mr Maundrell. They succeeded in forming a congregation there, and Mr Campbell left this two days ago, purposing to spend a few months among the people. The baptism of the queen has naturally caused a general movement amongst the people in favour of Christianity. Mr Maundrell is busily occupied at Andavoranto in forming congregations, schools, &c.

While here, Mr Campbell would now and then take a class with our children, and was pleased to find they could now understand a little English. On the Sunday after the arrival of the last mail, our meeting for prayer was unusually interesting ; there were so many anecdotes to tell the children. They continue to take great pleasure in these meetings ; and being on Sunday, we generally have some of their friends present. Sometimes the mail brings loving messages or notes for the children. These are generally received with great eagerness, and then usually comes a request to see the photographs which some of their friends have kindly sent

them. I would most heartily thank all kind friends who have thus contributed to our children's enjoyment. Nothing gives them greater pleasure, nor, I believe, a means of more real benefit to them, than these proofs of Christian interest and love which brings before them, as it were, their benefactors, of whose goodness they have often heard. Oh, that through the Saviour's merits they may one day meet in heaven those who have been their helpers on the way! I will only add: Pray for us, dear friends,

M. E. HOBBS.

"We shall Reap if we Sain't not."

BY AN AFRICAN MISSIONARY.

I AM sure that some of the young readers of the *Coral Missionary Magazine* are often disappointed that the results they looked for have not been always realised so fully as they expected. It is right for us to expect results, and results are always obtained, but not always so abundantly as we hoped to see. A farmer sows his corn, and at the time of harvest he reaps, sometimes much, sometimes little. When it is but little, he is disappointed and suffers loss, but he does not give up sowing on this account, for he thinks, and thinks rightly, that in another year he may expect to reap a more abundant harvest, to make up for his loss in the past. So, too, there are some places that are fruitful, and some places barren, that is, comparatively fruitful or barren, and he realises more gain from the fruitful than the barren land. Now, England is a field that has been long cultivated for the Lord with the seed of His word. It has been fruitful, so that the laws of England are founded upon the Bible, and the Queen acknowledges that she reigns by the grace of God. If people give themselves to works of evil, they are punished, if to

good, they are protected. There are churches and schools everywhere about, freely opened for the people, where they may learn the ways of God ; but think how many hundreds of years have passed away since the work of God had its beginning in England. Although the work of God has been carried on so long in England, every one knows that very much vice and irreligion prevails, notwithstanding all that has been and is being done to teach people to be good and happy.

I know a lady in England who goes about among the poor to help them, and to do them good. One day she visited a poor family, they were very poor, but they had a daughter at home doing nothing and clothed in rags. The lady asked, "Why is your daughter doing nothing for her livelihood?" "She cannot ma'am, for she has no clothes ; if she had clothes she would be very glad to go out into service." "Where are her clothes?" "In pawn ma'am." "Give me the pawn tickets and I will get them out for you, and I will give her what more she may want, and find her a place." The mother and daughter were very glad, and thanked the lady very much. Everything was done ; the girl was placed in service ; she was not there more than a fortnight before she was found to be stealing, but she was kept on to try to reform her ; in vain, they were obliged to dismiss her.

The lady was disappointed in her efforts to save this girl from poverty and vice. But must she cease from trying to do good because she was disappointed in this case? No. The word of God tells us all we "shall reap if we faint not." There will be something or other arising from time to time causing us to faint in our minds, but we must not faint nor be discouraged, but trust in the promise.

I know another case, a school where many girls, who have been dishonest, are gathered together to try to reform them. Well, there was a girl there who, after some time of trial did well, was very obedient and willing to attend to her work, and

the mistress believed she could trust her. She was put in a place of trust in the school, and she did very well for a time, but one day she stole her mistress' money and clothes and ran away. This happened after some years of trial, and was a cause of much disappointment to the mistress.

I know another case, happily very different to these, told me by the master of a boys' school. He said he had been very much encouraged lately by knowing that a poor boy had received the knowledge of the Saviour in the school, and died in faith. As in England, so it is abroad; sometimes we are most unsuccessful, and again sometimes successful; we must not expect to be more successful abroad, where everything is against us, than here at home where everything is for us, but we must expect success, for God has promised it.

(To be continued.)

The Coral Missionary Fund.

Rev. J. P. Wright . . .	£0 5 0	CHURCH MISSIONARY VER-	
Mrs Godwin . . .	0 19 0	NACULAR SCHOOLS, INDIA,	
The Children of Bracknell		NORTH— <i>Amritsar</i> —	
National School . . .	0 7 0	Rev. A. Hewlett, for "Ruth	
Our four Little Lassies . . .	0 0 4	Astley" . . .	£3 3 10
Miss H. Payne . . .	0 10 0	Miss Cross, for "Mary	
Mrs Jex Blake . . .	2 10 0	Winslow" . . .	4 0 0
OUR OWN MISSIONARY—		<i>Bhogulpore</i> —	
E. A. A. . . .	1 0 0	Miss Clara Royds, for	
Mrs Graham . . .	0 5 0	"Blind Martha" . . .	0 10 0
Norwich Juv. Assoc. . .	2 0 0	INDIA, SOUTH— <i>Arrians</i> —	
Miss J. Hill . . .	0 2 6	Miss Boyd, for "Motta-	
<i>Boys' Refuge</i> —		chary Thomen's succes-	
The Hon. Hannah Baring,		sor" . . .	4 4 0
for "J. Pellett" and		C. M. Assoc., Pau, for	
"R. Peachey" . . .	5 0 0	"Paul" . . .	4 4 0
OUR LIFE BOAT—		<i>Mundakym</i> —	
G. . . .	1 0 0	English Ladies at Pau, for	
Mrs John Bell . . .	0 5 0	"Pauline" . . .	4 4 0

SACCHIAPURAM—Catechist—

Children and Teachers of
St Paul's School, South-
port £5 0 0

Sangara-nagarcoil—

Young Men of Tunbridge
Wells, for Catechist . . . 2 10 0
Ditto, for S. Master . . . 2 10 0

Ellore—

Christ's Church, Camber-
well, Juv. Miss. Assoc.,
for Nagula Pilla ("George
Livesey") 4 4 0

KUNNUNKULAM—**Mrs Hope's School—**

Christ's Church, Camber-
well, Juv. Miss. Assoc.,
for "Annie Hutchinson" . . 4 4 0

MAURITIUS—

Mrs Hamilton, for "Edward
St Michael's" 6 0 0

AFRICA, WEST—Ake—

Mrs Stevens, for "Sarah
Lanite" 3 17 6

Oshielle—

Rev. A Hewlett, for "Al-
fred Astley" 3 3 10

MAGAZINE FUND—

Lady Barrow 0 10 0
L. B. B. 0 5 0
J. Bradburn, Esq. . . . 0 1 4
Miss Buchanan 0 0 4
Miss Churcher 0 1 0

CO-HELPERS—**INDIA, NORTH—Benares—**

To Rev. C. Cobb—
Donation towards Benares
Schools from a Barnsley
Friend 1 7 6

Don. for same object from
three friends at Whitby £3 0 0
Barnsley Juv. Assoc. and
Meeting 3 13 7
For "Annie Rhoda" . . . 3 3 0

Secundra—

To Miss Barton—
Miss Frewer's Young Ladies,
for "Alice Hansa" 3 3 0

Relief Fund—

A Friend 1 0 0
E. B. 5 0 0

INDIA, SOUTH—Masulipatam—

To Miss Pennefather—
Mrs Argles, for "Frank
Gerard" 3 3 0
Mrs Newnham, for "Mary
L. Newnham" 4 4 0

General School Fund—

Miss Luck, for Postage . . . 0 2 6

Bezvara—

To Mrs Parker—
Mrs Peache, for "Lois
Hope" 4 4 0

Kunnunkulam—

To Mr Wm. Townsend—
A Friend 0 4 0
Marlborough (Ladies) Col-
lege, per Miss Lendon . . . 0 10 0
Mrs Scoones 0 5 0

AFRICA, WEST—Oshielle—

To Mrs Michell—
A. Z., Quar. Sub. . . . 0 2 6

Lagos—

To Miss Christie—
Our Own Missionary—
A Friend 0 10 0
Magazine Fund—
A Friend 0 10 0

N.B.—Parcels for the Oshielle Box should be sent to Miss CHRISTIE,
3 Clifton Road, Brighton, before the middle of June, as the Box will
then be despatched.

The Coral Missionary Magazine.

No. XLII.]

JUNE 1. 1870.

[NEW SERIES.]

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ANNUAL REPORT

OF THE

Coral Missionary Fund.

JUNE 1870.

FOR many years past the Coral Fund has kept up a steady increase, as may be seen by the annual balance sheets. This year, too, we have a few, even though but a few, pounds more than last, giving hopes, as we trust, that next year again there will be a few pounds more than this, and so on until its hundreds shall count by thirteens instead of twelves, and by fourteens instead of thirteens. In the

year 1868 we shewed our exceptional total of £1,852, which arose from the simple reason that we had called in the sums in the Co-Helper's hands up to the very last moment, in order to pay without delay some school accounts that had come in. We have great cause for thankfulness when we see this year any increase at all, if we consider that the Church Missionary Society is itself deploring a deficit of £15,000! But this makes us still more anxious to be enabled to send a larger amount of aid to its numerous Missions, the expenses of which increase year by year, as everywhere the commonest daily necessities of life become dearer.

We are very anxious also about the deficit in our own Magazine Fund, which, in spite of a donation of £30 received this year towards lessening it, still amounts to the alarming sum of £225, 6s. 4½d. ! It may be easily conceived that it is not easy to keep this under without some special help, when we state that the expense of printing and publishing, *not covered by the sale*, is yearly from £50 to £60. And yet what should we do without our little "Pinkie" ?

We will look forward with faith and hope, remembering that "sufficient unto the day is the evil thereof," and believing that when the pressure is greatest help will be nearest.

May grace be given to us each and all to do what in us lies to promote Christ's kingdom. "If thou hast much, give plenteously ; if thou hast little, do thy diligence gladly to give of that little, for so gatherest thou thyself a good reward in the day of necessity."

**RECEIPTS AND EXPENDITURE OF THE CORAL MISSIONARY
FUND, from May 1869 to May 1870.**

INCOME.					
Donations and Subscriptions during the year	£1274	10 9½	Kunnunkulam	£5	13 0
Dividends on £361 Consols, July and January	10	12 4	Burmah	7	10 0
Balance in hand last year	138	15 1¼	MAURITIUS—		
	£1423	18 2¾	Crève Cœur	70	10 0
			MADAGASCAR—		
			For a Boy and Girl	8	10 0
			NORTH-WEST AMERICA—		
			To Rev. H. Budd	4	15 0
			PALESTINE—		
			Nazareth—for a Girl	10	0 0
			Catechists—		
			Brookfields, Sierra Leone	10	0 0
			Sangara, Tinnevely	10	0 0
			Do., Schoolmaster	2	10 0
			Sacchiapuram	10	0 0
			Salary of Mary Vincent	10	0 0
			Churches—		
			Madagascar	5	0 0
			Nazareth	5	0 0
			Spent for Presents of Clothing, &c.	4	7 0
			Expended by Co-Helpers for Clothing and Presents	0	17 0
			Spent by Co-Helpers for Postage, &c.	5	10 4
			Working Expenses of the Fund	57	5 2
			Expense of Printing and Publishing Magazine, not covered by the sale	54	1 7
			*Balance in hand	252	6 0½
				£1423	18 2¾
EXPENDITURE.					
To the London City Mission, for "Our Own Missionary"	£35	0 0			
To Ibid., for Night Cabmen	13	0 0			
Gifts from Poor Box	30	15 0			
Tea Treat to Poor	2	0 0			
Refuges (Boys' and Girls')	34	0 0			
Crippled Boys' Home	62	0 0			
Coral Fund Schools—					
AFRICA—					
Various Schools at Lagos	147	17 0			
Otta	9	0 0			
Oshielle	46	16 0			
Cape Coast Castle	2	4 0			
INDIA—					
Benares	103	1 1			
Bhogulpore	47	10 0			
Amritsar	10	0 0			
Secundra	128	0 0			
Ditto, Relief	30	0 0			
Masulipatam	161	10 0			
Sacchiapuram	6	0 0			
Ellore	21	10 0			

* Various sums have still to be paid to the schools when further accounts come in, which will speedily diminish this balance.—ED.

Some Missions.—Our own Missionary writes:—"In this report I purpose to give a short account of my work in the Oldgate Meat Market, and the London and North-Western Goods Stations, with some of the difficulties connected with it. The number of men employed in this market is about one hundred and twenty, and these, as I have said before, are the lowest class I have to do with. Their general conversation is not fit to fall upon the ear of mortal, and "the place is full (as the apostle says) of bitterness and cursing, and there is no fear of *God* before their eyes." But I have gone in and out amongst them casting the blessed seed of the kingdom, and pointing poor fallen humanity to the fountain of life, light, and liberty. My tracts have been received with the greatest kindness, and I believe are read by a goodly number, and I hope that good will result from my labours in this part of my work.

The Jews with whom I have to do, are the same as ever; there is no change in them; and I can only say that their hatred of the Saviour of the world now is the same as on the day when they cried out, "Crucify him, crucify him," and I think that if He were to make His appearance again they would be eager to put Him out of the way. But in this part of my work I must sow the seed of the everlasting gospel, and pray to Almighty God to enlighten their understanding that they may see the truth as it is in Jesus.

I have under visitation in the two Railway Stations close upon seven hundred men, which would be sufficient work for a man were he to visit the sick at their homes; but this I cannot do, so that I am to a very great extent prevented from doing so much good as I could wish. My work is to distribute religious publications, and speak a word for my Master, and urge them to flee from the wrath to come. Both my message and my tracts, &c., are received with much readiness. They frequently say they are very good,

and some of them send them into the country to their friends, who they say look for them. I hope that my humble efforts have not been useless, but have stirred up a spirit of inquiry upon the important subject—the salvation of their immortal souls.

The following letter gives an account of our Missionary's Annual Tea Treat to the poor of his district, and of a subsequent distribution of a dozen pairs of blankets sent us by a kind friend for the purpose :—

“DEAR MADAM.—I was disappointed in not seeing you at our meeting on Thursday evening. It was quite a success, judging from appearances. Over 180 were present, who enjoyed a good tea, with cake and bread and butter in abundance, after which brother missionaries and others addressed the guests, and I hope the words spoken may enter the hearts of many, and bring forth fruit to the honour and glory of God. I am taking the liberty of distributing the blankets, as I mentioned in my last, feeling that the sick and needy require warmth at once. If you desire to see the recipients, I shall be most happy to visit them with you at any time which will suit your convenience. Will you please inform me if there is any hope of getting a contribution towards defraying the expense of the tea, as, in case there is none, I fear I must seek aid elsewhere, which I am unwilling to do.”

Night Cabmen's Mission.—Mr G——, Missionary to the Night Cabmen, has some 1200 men, at least, under his care, almost all of whom are very old and broken down. In January of the present year we received the accompanying letter from him, in consequence of a Coral Fund friend having sent us one hundred warm waistcoats for distribution by himself and his fellow-missionary :—

“I beg to inform the kind lady who sent the one hundred new waistcoats for the poor old Night Cabmen, that we have

distributed them among the oldest and most deserving of the men, and they are now on their backs. We took twenty to the cabmen's clubs, and gave them to the men who attend the religious services. Mr Salter, the other Night Cabmen's Missionary, had forty, which he gave away on his district, and I had forty, which I took round with me in a carpet bag on my district, and I think I may state with truthfulness that the new waistcoats have made a profound impression on the minds of our poor old Night Cabmen. The first batch of a half dozen I gave away on Sunday, January 2. and on Monday morning at 3 o'clock I had the great pleasure of seeing them on the backs of the men, shining like so many diamonds among the old rags which some of them wear to keep themselves warm with, and also of seeing the tear of gratitude steal down the aged cheek as they loaded the kind donor with blessings. The poor old Night Cabmen are aware that the Missionaries are sent to them by kind ladies, who, although strangers to them, yet sympathise with them in their sorrows and sufferings, and who, although unknown to them in this world, hope to meet them in heaven. 'Ah,' they said, 'this is a proof of it, and we hope we may prove ourselves worthy of the kindness they bestow on us.' The Missionary said, 'Ah, and this is not all their kindness, for they remember you in their prayers.' 'Well sir,' said Old Locket, 'if strangers pray for us, we surely ought to pray for ourselves; I will do so, and for them also.' Many of these poor old men have not had a new garment on their backs for twenty years; they are accustomed to purchase or beg any old rags they can to keep themselves warm, and very often their clothes hang on their backs tied with string instead of buttons, and then a belt round all. Many of them said the new waistcoats were too good to wear every day, and suggested that they should keep them for Sunday, and promised to go to church in them as a token of gratitude. One

man, Mr —, told me that he went to church in his last Sunday, the first time he had been for sixteen years, and said, he should go every Sunday. Several others promised, now they have a decent waistcoat, to attend church. Indeed I never saw the poor old men so deeply touched as they are with them; and the blessing of those who are ready to perish will rest on the kind donor."

Our Poor Box.—The contributions to this fund have been more than usually liberal this year, and more than ordinarily welcome; for the cold weather lasted long and drearily for the thousands of poor families, of which the fathers and bread-winners were out of work. We have been enabled to send some help to six several parishes in the East of London. A letter from the incumbent of one of these will serve to shew how gladly it was hailed:—

"I cannot adequately express to you my grateful sense of your continued kindness and deep interest in the welfare of our Mission at Deptford. But I now say, with true sincerity and heartfelt emotion, that your acts of kindness and thoughtfulness come to us with refreshing power.

The needs of our poor are indeed great and urgent just now. And we could well spend between £4 and £5 each week in this very inclement and pinching weather in alone supplying some little needful helps to those of our Mission district 'who are of the household of faith.'

"Your kind contribution, through the interesting *Coral Missionary Magazine*, comes just now with peculiar acceptance.

"You will be glad to know that my band of twenty-four Church-Helpers are unabated in their zeal and diligence in house to house visitation, and during the past fortnight of very severe weather they brought to light many harrowing cases of distress.

Boys' and Girls' Refuges.—Of our four boys the governor writes :—" I am very pleased to be able to give a good account of WALTER STOKES, JAMES STOKES, R. PEACHEY, and JOHN PELLET.

" The first named has been in the lodging house for several months. He is a very steady lad, and quite appreciates the comforts provided for him. He said last week how very thankful he was. He behaves well in the Refuge, and gives his employers satisfaction ; he had an increase of wages last week. I ought also to add that he is a fine grown lad and nice looking. His brother James is a nice little fellow, and was selected by a shoemaker last Christmas to become apprenticed to him. I, however, forbade his going, on account of his age ; and of course I should have written to you for your sanction.

" The other two boys are also well conducted. Peachey is in the shoemaker's shop with Stokes, and Pellett is in the wood-chopping department. When he shews any proficiency in handling his tools I shall place him in the carpenter's shop.

" If you should wish to see any of these boys, I shall be most happy to send them to you. I can assure you that they will bear inspection, they are so remarkably healthy and clean looking. For the past three months I have given all the lads plenty of walking exercise, and I feel certain it has been productive of good. The boys appreciate the change, and always make a good meal on their return home.

" I hope that the foregoing account of these poor boys will afford you some little gratification, and will compensate somewhat for your anxiety on their account."

Our last little Coral Fund protegee in the **GIRLS' REFUGE**, REBECCA MARSHALL, has already entered the service of a lady, as her little maid, and although very young, gives great satisfaction. The good accounts of her have induced her

late kind supporter to undertake another child named HELEN L' ESTRANGE, of whom the patrons also give a very good account.

Our Life-Boat.—We continue to progress but slowly with this fund. We have now in hand £65, 13s. 1d., which, with £50 promised, makes a total of £115, 13s. 1d. We still need £184, 6s. 11d. before we can build our boat, and claim its outfit from the National Life-Boat Institution. Men to man the boat when ready will not be wanting, wherever it may be placed. It is estimated that one thousand lives are lost off our coasts each year, and one million pounds' worth of property. More life-boats are needed.

Boys' Industrial Cripples' Home.—From the Honorary Secretary of this valuable institution, we have received the following letter, which we trust may excite some sympathy in the cause :—“In acknowledging with many thanks a chèque for £12 for the Crippled Boys' Home, I wish to add, that as you gave me an alternative, this donation, with your consent, shall be devoted to the fund for the purchase of new premises ; for as we are paying £200 per annum interest on money owing for the purchase, relief in that direction will be the most telling of any. Again thanking you for this seasonable help, believe me, yours sincerely,

“ S. H. BIBBY.”

Boxes and Bales have been sent to N. W. America, Africa, and India, to the value of £50, 5s. We have received warm thanks from Benares, Mauritius, Lagos, Fort Simpson, and Stanley, for gifts of clothing, &c., forwarded from the Coral Fund. We have alluded already to two valuable gifts of clothing and blankets sent through us to the aged night-cabmen, and to the poor of our own missionary's district.

Missions Abroad—Churches—Sierra Leone.—A native clergyman writes: Please to excuse the liberty I take of introducing myself to you. I know you have an interest in Christ Church district to which Brookfields belongs. I think it is not out of the way if I write to say that I have been left in temporary charge of the district. This is the ninth year of my connection with it. I first served in the capacity of a catechist; and subsequently it pleased the Lord to put me in orders. Mr Menzies' necessary return home just now has left me in my present position.

I am exceedingly thankful to know that you have for very many years contributed £10 annually towards the good work that is being done in the heathen station of Brookfields. It is gratifying to know that though so much has been done for us already, yet our friends determine not to be weary in well-doing, nor to take any rest until their sable brethren be all brought to the knowledge of the truth: how very much we owe to Christian England! I, your humble writer, am a fruit (though a very poor one) of English philanthropy and Christian liberality; but for these, where would my brethren, fathers, and myself be this day? This, I presume, is a small token of the Lord's approval of the work done for us. May He reward you all a hundredfold here and hereafter, and grant us to sit with you, whom He has been pleased to make our benefactors, in heavenly places, where all joined to the same Jesus, we shall with one breath praise redeeming love. I have always had to do with the station in which you take so much interest, and I am thankful to be able to say, the Lord blesses his own work. Some blind idolaters have been turned to the Lord; believing children seem to be steadfast, and to grow in grace, but there is yet a great deal to do. Heathenism receives strength by occasional removals of heathen people to dwell at Brookfields, and the inconsistency and vacillating character of professing Christians who fail

not in their troubles to consult the heathen oracle that resides there ; young people forget their baptismal vows, and live ungodly lives. Nevertheless, our little school chapel is now too small for our congregations ; many persons now sit outside under the sun to hear the truth. I therefore purpose to build a large and more substantial place of worship. The present chapel stands on ground much infested with white ants, that are destructive to buildings. Its walls are too low for a slated or iron covered roof : these will necessitate the erection of a new building. I should like much a stone church, floored with boards. This will cause an outlay of an amount like three or four hundred pounds, It will be necessary to erect a house for the catechist as well. I am endeavouring to raise up a fund, but it is hard work to gather money for such purposes. Your Brookfield's people have given £70 ; they cannot be expected to do more, seeing they are all very poor. This is their best. I hope to get about £50 from Christ Church members for them. I hope also to raise a little by preaching sermons to our various congregations on their behalf, and soliciting from our Freetown residents ; but notwithstanding all this, I want further help. I have written to some of my friends on the coast. Pardon, madam, if you please, the liberty I take in saying, that we will reckon it no little favour, if you will kindly assist us by gathering a little help for us from your Christian friends. I am ashamed to ask this favour, seeing we are already so greatly in your debt, but our necessity is my only plea.

I will employ this summer season in collecting ; and as soon as the next rains are over (*D.V.*), I hope to be able to commence the work. Mr Brown, our indefatigable agent, has been removed to the Sherbro mission. His zeal and faithfulness at Brookfields recommended him to a promotion. His successor, Mr Wilson, is trying to do well. I have employed the elder male members of the church as teachers to the people

and assistants to Mr Wilson. They are a sort of Scripture readers. They hold religious or prayer meetings with the brethren at their places; visit and beat in recruits for the church and school. I intend employing some of the families as visitors. I shall send you a journal in May (*D.V.*)—I am,
yours respectfully, J. JOHNSON.

Catechist at Brookfields.—The two following notes will tell their own sad story. The Rev. W. Caiger is a great loss to the Mission. We earnestly trust that the subscriptions for our Catechist will be increased :—

March 28. 1870.

DEAR MADAM,—Your cheque for £10 has been received safely, and delivered to the Rev. J. Johnson, who, in the absence of the Rev. A. Menzies, has temporary charge of the district. He will see that a regular report is forwarded of the work carried on at Brookfields, which I trust may continue to be encouraging.—Believe me to remain, with Christian regard, and thanks for your kind interest in the work, dear Madam, yours very truly,
G. R. CAIGER.

DEAR MADAM,—The accompanying note was amongst the last that my dear brother was permitted to write. A few days afterwards he was taken ill. On the 18th he was carried on board the mail steamer "Biafra," in the faint hope that the sea air might restore him; but on the 15th (of April) his spirit departed to be with that Saviour whom it was his joy to serve.

Catechist's Report.—Reflecting upon the proceedings of the past six months, I feel persuaded that if I could only draw a faithful sketch of the whole, so as to bring before the public all that has occurred in this heathen district during the period under review, many hearts would be lifted up to praise the Lord for the blessings He has bestowed upon this poor people.

The congregations are rapidly on the increase. Fresh faces are seen almost every Sabbath, and several of them are

amongst the careless and indifferent ones who had always laughed and hooted at me when the message of peace was carried to their doors. It appears to me that our congregations have more than doubled themselves of late. This is a most cheering and heart gladdening improvement upon the former low state of the church. God has been blessing our feeble efforts in awakening and converting sinners, and adding them to the Church.

A more commodious place of worship would be of great advantage to us. Our present school-chapel being small and low, not to speak of visitors, there is not sufficient accommodation for our own people.

The classes of communicants and candidates have been pretty well attended. The former maintained its average last reported, and the latter has increased considerably. The attendance at the Lord's Supper every month at Christ's Church, Pademba Road, is regularly kept up. Morning prayers and weekly services have been well attended.

The day and Sabbath schools are doing well; the former numbers 50. The average attendance varies from 30 to 40. The latter is attended mostly by all the children belonging to the day school and a few adults.

Catechists and Schoolmaster in Tinnevely.—Mr Meadows says :—I hope to examine the English school at Sangaranyarkoil the beginning of next month, when you shall have a report of the Tunbridge Wells Catechist. The daughter of John Peters, the Tunbridge Wells schoolmaster, is here in our boarding-school. She is quite a nice little companion for our Robbie, having been exceedingly well brought up by her excellent father and mother.

Your catechist's wife at Virdupatti has just given birth to her second child, a boy. The first was a girl. They are very fond of each other and of their children. It usually is the case that the wife is tolerated, the sons loved, and the

daughters are not even counted. "How many children have you?" "One." "What! only one?" "Oh yes, I have three girls besides, if you mean them."



The "Star" now comes with his class to our morning prayers in *English*, and reads his verse. He is fourteen. I asked them all to-day what they wished to be. Two said they had not made up their minds. He and another said

they wished to be "servants of the Lord," by which they meant catechists or schoolmasters. I said, "but you will get less pay." But they stuck to it.

Mauritius.—Mrs Hobbs's report of the Crève Cœur Boarding School is as follows:—

"The number of our boarders is the same as last year. Two little girls only have been received, and there is a decrease of two amongst the boys. Clement has left, and is learning the business of book-binding, and seems to be clever at his trade. Our poor deformed Gnánabranan died some months ago. His death although somewhat sudden, was not unexpected. We have always thought that so frail a little being as he was liable at any time to be called away. It ought to be here noticed with thankfulness to God's protecting providence, that his death is the first since the establishment of the school, a period of nine years, including the long season of general sickness and mortality of 1867. One pupil who died of the fever is not to be reckoned, as his sickness and death took place when he was absent from the school, having been detained by his parents beyond the term of the vacation.

(Report to be continued.)

The Coral Missionary Fund.

Our Four Little Lassies	£0 0 4	Matilda Ogilvie	£0 3 0
Mrs Keenlyside	0 5 0	Emily Ogilvie	0 1 0
NIGHT CABMEN'S MISSION—		POOR BOX—	
Mrs Peters, Ryde	0 10 0	Irene	0 2 0
		Nella	0 3 0
OUR LIFE BOAT—		BOYS' REFUGE—	
Master Percy Rosher	0 8 6	Mrs Rhodes James	1 1 0
Nella, Minster	0 1 0	GIRLS' REFUGE—	
OUR OWN MISSIONARY—		The Hon. Miss Stanley, for	
Irene	0 12 0	Helen L'Estrange	2 0 0

**CHURCH MISSIONARY VER-
NACULAR SCHOOLS, INDIA,
SOUTH—**
Sacchiapuram—

Old Croft House, for "R.
H. Oldcroft" . . . £2 0 0

MAURITIUS—

Rev. T. Vowler Wickham,
for "Rosset" . . . 2 2 0

BROOKFIELDS—Catechist—

Hexham Working Party 1 0 0

MAGAZINE FUND—

Mrs F. Rosher . . . 0 2 0
"Agnes" . . . 0 1 0

CO-HELPERS—
INDIA, NORTH—Benares—

To Rev. C. Cobb—
For "Harriette Anne
Rainow" . . . 1 0 0

Bhogulpore—

To Rev. T. Scott—
Mrs Stevens, for "W. H.
Stevens" . . . 3 3 0
Annie, Isabel, and Lizzie,
for "C. Hadley" . . . 0 4 6
Miss L. Marsh, for "L.
Marsh" . . . 4 4 0
S. C. R., for "John Hales" 3 0 0
Juv. Assoc., St Thomas's,
Winchester, for "L. A.
Thomas" . . . 4 4 0

Secundra—

To Miss Barton—
Miss Dighton, for "C.
Evelyn" . . . 3 3 0
Rev. C. Campbell, for
"Abdul Beg" . . . 3 0 0
Mrs Were, for Relief 1 0 0

Amritsar—

To Rev. A. Strawbridge—
Rev. F. J. Scott, for
"Istiphan" . . . £5 0 0
Miss Davis, for "Albert
Rowley Weston" . . . 1 0 0
INDIA, SOUTH—*Masulipatam—*

To Miss Pennefather—
Miss Ponsonby, for "Kotter-
pelli Ponsonby" . . . 2 0 0
Mrs Eneris, for "Lily
James" . . . 3 10 0
Capt. Baynes, for "W. S.
Britain" . . . 4 10 0
Juv. Miss. Assoc. Gosport,
for "Matthew Gosport" 1 11 6
Mrs Hassell, for "George
Hassell" . . . 3 0 0
Miss Chinnery, for "Annie
Westcott," and Present 4 10 0
Mrs W. H. Smith, for
"Emily Helen" . . . 1 10 0

GENERAL FUND—

Miss Forbes . . . 0 10 6
S. W. Forbes . . . 0 8 4
W. A. Forbes . . . 0 2 6
J. D. Forbes . . . 0 3 4

Bezwarra—

To Mrs Parker—
Rev. E. Foley, for "M.
Foley" . . . 3 5 0

Kunnunkulam—

To Mr Wm. Townsend—
Thankoffering from H. M.,
25 Friars Walk . . . 0 7 0

AFRICA, WEST—Ake—

To Rev. C. Malden—
Miss Nugent, for "B. F.
Worth" . . . 4 10 0
Miss Clayton, for "Ros-
anna" . . . 3 7 0
Mrs Page, for "L. C. Page" 5 0 0
Old Croft House, for "M.
A. Barber" . . . 2 0 0

The Coral Missionary Magazine.

No. XLIII.]

JULY 1. 1870.

[NEW SERIES.]

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Annual Report.

(Continued.)

Mauritius.—Mrs Bobb's Report continued.—“Our two foundlings have been baptised with the consent of their father, who is still a prisoner. The little girl has the name ‘Emma Jane,’ as desired by her supporter, and her brother that of ‘Samuel.’”

“It was our privilege to present to the Bishop for confirmation in September, four of the elder children, John, Pakiam, Mary Eliza, and Charlotte; besides Theresa, her husband, and his mother, and several other members of the Crève Cœur congregation.

“The examination was held as usual in December, when it was a great pleasure to us and to the children to have the Bishop amongst us. A good number of nice prizes had been contributed by friends in England and in Mauritius, and I may add that, in most cases, they were obtained by great diligence and general good conduct.

“ The contribution list will shew that our ordinary income is still inadequate. Death has again deprived some of the children of their supporters, and we were apprehensive that the deficit of this year would have been at least double that of last year. As then it was decreased £10 by unexpected help from Liverpool, so now our embarrassment is completely relieved by the bishop having most kindly placed at our disposal the sum of £30, part of a grant from the Christian Faith Society. This frees us for the present from the anxiety of actual debt, and increased funds are wanted only to enable us to receive several children now waiting to be admitted. The new dormitory for the boys is begun, and will soon be ready for their use.”

Before we received this report Mrs Hobb's had probably received a letter from us containing a liberal gift from a kind friend at home, which would still further lighten her heart and her cares. Our readers are doubtless aware that some weeks ago the sad tidings reached England of the death of good Bishop Hatchard, after a few days' illness from fever. He is much lamented in the island, where he had already made himself beloved.

Nazareth—Palestine.—Mr Huber says :—A few days ago I thought of writing to you, when yesterday your kind note (dated February 15.), with a cheque of £15, reached me. I resolved to write, therefore, at once, to give you my cordial thanks for your kindness and interest in our work, and tell you how we are going on.

I am happy to inform you that we have two new plans on hand, and I will tell you about the one which concerns me more directly, though I take a great interest in the other also.

I don't know whether I have told you before of a village called “ Medshedel,” about four miles distant from here, on

the borders of the plain of Esdrælon, in which there are about twenty to twenty-five Christian families, and more than that number of Mahommedans.

The former have been without religious instruction whatever for eight years. The Greek bishop, to whose church they belong, did not care for them. Again and again they asked us to open a school, and to instruct them and their children, but we left it until a few weeks ago, when we sent our schoolmaster from Reneh to them, and sent a new one to that place.

We could not find a house to keep the school in except a miserable hut which is too small and too bad, we therefore resolved to buy a house offered to us by a Mahommedan for about £35, with a nice piece of land belonging to it.

I wrote to several of my friends to collect that sum, that we might have a suitable service house, as we have at Reneh.

I wish to ask you whether the £5 you kindly sent to me for our church might not be used for the purpose just mentioned, as I hear the sums collected for the church are sufficient to finish it. I should be very glad to hear soon from you your decision.

The second plan is the building of an orphanage by Miss Hobbs, who, as you perhaps know, lives with her children in a hired house, for which she has to pay a high rent, without having room enough.

I had a piece of land which I got for such a purpose, and which is close to the town, well situated; and as Miss Hobbs liked to have it, and we thought it suitable, I was glad to let her have it, for I think it my duty to help her as much as I am able. Miss Hobbs, no doubt, will give you the particulars of her plan, and I do not need to say more on the subject.

With regard to our work, I am sorry to say that I am not able to speak about great success, but we cannot justly put the entire fault on the Arabs; for if we were such zealous

and spiritually-minded men as the first preachers of the gospel we might easily overcome the obstacles in our way.

Our boy AISA was not very willing to learn, and we kept him as a servant.

DELLI is quite a grown up girl, and she has received several offers to get married, but does not wish to leave us. She helps Mrs Huber very much in the work of the house, as she has learned to cook, and is able to do things in the European style.

We have taken another girl, whose name is "Wardi" (Rosa), into our house. She has only a poor father and no mother. We send her to Miss Hobbs' day school, and she begins to profit by it.

It is really a great blessing to have such an establishment, and I think that all those who love the kingdom of Christ ought to support it. I wish we had a similar thing for boys.

I must also tell you a little about the country, and our prospects this year. We have had very little rain, so that the women who fetch the water at the fountain, fight sometimes like beasts to get their jars filled, and as the same are not of iron, it happens very often that they are smashed to pieces. In some parts we hear that the people have to go six to eight hours' distance to get the water for themselves and their cattle, and we may be thankful that we can get it much nearer; but if we don't have some heavy rains soon, I don't know how it will be during the hot summer months.

At the beginning of this month we had a few days with 85 degrees in the shade, so you see we have not to complain of cold like you.

The locusts also visited us again, and are beginning to make their nests in the ground, so that after about two months we may expect the creeping ones. They eat every green thing, even the tobacco plant.

The mice which destroyed more than half the crop of the

fruitful plain of Esdrælon last year appeared also this year, and when they come they are in thousands, cutting down the wheat and carrying it away into their holes. You see that our temporal prospects are not at all bright, but let us hope and pray that everything may serve to bring the people of this country nearer to the knowledge of Christ, our common Saviour.

School Girls at Nazareth.—Miss Hobbs writes: The instruction of the children is for the present confined to Arabic, in which they have reading, writing, and arithmetic lessons. In reading, they have three books: Bible, New Testament, and "Peep of Day." After these, for secular reading they take "Robinson Crusoe;" and when they can read that fluently and well, I think it will be time to commence English. My great motive in this is to ground them well in their own language; English being the accomplishment, not the study. The learning to read is a great work for these little ones. I congratulate you in having a protégée who has overcome it all without any of the ordinary labour.

Three days a week we devote entirely to study, and two more half days (the afternoons) to needlework. Saturday is the day for household work. Singing is one of our great pleasures. The elder girls have committed many hymns to memory. Many of our English hymns are literally translated. I keep, too, as much as possible to our English tunes, so that a stranger would recognise what we were singing, by the tune. Amongst the greatest favourites are—"There is a Happy Land;" "My Faith looks up to Thee;" "Jerusalem my happy Home;" "Lo! He comes with clouds descending;" and many others.

I have hitherto taught them singing without an instrument, but I find my voice at times too weak, and I am therefore hoping to be rich enough some day, to get a small har-

monium. Thank you very much for your kind offer of help. Adla shall dry you some flowers, and I will send them to you.

North West America—Moose Fort.—One of Mr Horden's interesting and entertaining budgets has just come to hand, full of stories and anecdotes, for his "dear little friends," which, in due course, they shall have. A very nice report too, of all the Coral Fund children, which is being sent to their supporters. He asks for support for two bright little boys named "Richards" and "James Hunter."* He also pleads earnestly for £30 a year, to enable him to train up a promising lad, "Edward Richards," as a catechist. Who will come forward to aid us to make up the sum?

One friend has very kindly undertaken to provide £10, and another £5.

North India—Benares.—The Coral Fund has been privileged to give large help to the Benares schools during the past year. The missionaries acknowledge, in their thirty-first printed report, the sum of £131, 2s. 6d. from the Coral Fund. This is larger than the support given to these schools by any other Association, and covers more than one quarter of their whole yearly expenses. The number of the children in these schools is 108, of whom twenty-nine are supported by the Coral Fund.

In their half-yearly letters, the missionaries acknowledge this kind help most gratefully. Thus writing on 2d September 1869, and acknowledging a remittance of £40, 16s. 9d., Mrs Hubbard says, "We are very grateful for it, and doubly so, as our funds were just coming to an end. Things are frightfully dear—provisions are at a famine price." No less thankfully have they acknowledged presents of workboxes, articles of clothing, &c., which arrived in a box too late for

* James Hunter has been adopted we are happy to say.

last Christmas, and were reserved for Easter gifts. The girls were so delighted to have clothes to wear that were actually worked by little white fingers all the way off in England. Nothing can exceed their wonder and admiration.

With regard to the internal history of the schools, it has been a sad year for sickness and mortality. No less than fourteen have died, of whom six were supported on the Coral Fund. Two of the Coral Fund proteges have been married, one to an excellent young Christian schoolmaster.

Mr Lenpolt reports :—"The conduct of the boys has, upon the whole, been good, and the wonder is that they give so little trouble."

Mrs Hubbard reports :—"The conduct of the children is, on the whole, satisfactory. They are generally docile, diligent, and very cheerful and contented. The one thing to be regretted is, the want of sisterly affection among them. They are too ready for quarrels and petty jealousies. I earnestly pray that I may be able to note a change in their behaviour in this respect."

It would almost seem as if their prayers were meeting a special response, at least in the case of ex-pupils, for in a letter of a few months later date, Mrs Hubbard writes of her sending a sick girl, Lizzie Thompson, to the new house of Jemima Hobson, who was married last year off the Coral Fund. The sick girl was restored, and Mrs Hubbard writes, "I was much gratified at the Christian spirit shewn by Jemima and her husband towards her former companion."

The kind supporters of these children must, of course, be chiefly delighted when they find them growing up to become themselves agents in the spread of Christianity. This must chiefly be effected by their passing on to the Normal Schools to be trained as school teachers or mistresses. A word is therefore added about these schools.

During the year five boys and five girls from the orphanages entered the Normal Schools, which latter contain at present twenty-seven young men and forty-three young women. Nine young women went out to situations last year.



HINDU SCRIBE.

The orphanages themselves are among the schools benefited by this supply.

Mrs Hubbard reports :—"The lessons are conducted more

efficiently since the enrolment of two association teachers from the Normal School. These were sent from the orphanage to complete their studies at the Normal School; and now they are able to teach where formerly they were taught. They exercise a good influence, I trust, on their former companions, and on the younger children. The missionary in charge of the male department longs for signs of effectual grace in his pupils. We would ask the prayers of the supporters of the Coral Fund on this account; and also for the spirit of love among the girls, for better health among the children, if it please God, and for His sustaining grace to our missionaries under their manifold labours and anxieties. And we must conclude with the encouraging report of Mr Graves, H. M. Inspector of Female Schools for the north-west provinces of India.

Mr Graves writes of the Normal School:—"This school, whether as regards the state of the institution, the neatness of the arrangements, or the discipline, is a model for training schools. Mrs Graves examined their writing, heard them read both in Urdu and Hindi, and translate from one language into another. I myself examined them in the geography of Europe, and their knowledge of the map was such as would have done credit to boys of the first class in our collegiate schools. Their acquaintance with the geography of Palestine and St Paul's travels was almost perfect.

"In the sewing and lace-making department, all was full of animation—girls with happy faces engaged in lace-making, needlework, and braiding, busy hands plying the sewing machines. If such training schools as this could be established in all the principal cities of India, and the services of the pupils afterwards engaged for our village schools, female education would indeed present a bright and hopeful prospect.

Bhogulpore.—Mrs Dröese writes:—March 1870.—I am still alone here.—My dear husband is on his preaching tour

with my daughter ; I fear they must feel it very hot in tents. We have again had no rain ; thus the hot weather seems coming upon us at once. Cholera is beginning to rage in the bazaars, and is said to be very bad in the district of Bhogulpore. Pray that the Lord may keep us safe. I am glad to say the orphans are all well. We have had no illness for a long time, which is a great mercy.

As soon as my daughter returns, I intend to have a "fancy sale," having lately received several boxes with fancy articles. Do try to send us some presents for next Christmas for our orphans.* They got no presents this year, and look forward with joy for the next.

I intend to have a show of the Magic Lantern at the time of the "fancy sale." I daresay many a native will be glad to see it, and pray for a ticket.

Secundra.—Mr Däuble says : The last year has been one of the hardest seasons in many respects, and indeed its sufferings have succeeded in driving us out of India a few years sooner than we intended, and to search for some rest and a general "refitting" in a European climate.

Its effect on the orphanage has been to raise the number of inmates to nearly 400, and to cause a deficit in the accounts of 4,000 Rs.

Although that scourge of India, cholera, raged everywhere around us, it was not permitted to enter the orphanage. This may be recorded as a particular mercy and answer to prayer. True, a darling child of the writer's family was asked as a sacrifice, but the orphans were let go free. A number of orphans died from various diseases and weakness, especially of the new arrivals, but on the whole the year has been a healthy one for the orphanage, as dry seasons generally are.

* A nice box of garments and presents from various kind friends have been despatched.

Towards the close of 1869, an appeal to meet the above-mentioned deficit, was published in several periodicals circulated in India.

"The old year had not passed away when answers to the appeal began to arrive. The first received was a donation of fifty Rs., and little faith began to calculate that no less than *eighty* donations of the same amount would be required to remove the deficit, when the second donation of 500 Rs. at once, in a most welcome manner, put a stop to such calculations. Almost every day brought more, and before two months had passed, nearly *half* the deficit was made up. Now, the debt still remaining amounts to nearly 2,000 Rs. The writer often asked himself if he had *any faith* left when he made the appeal, and the answer was, Yes, there must have been a little faith, just enough to make the appeal. If there had been no faith, even in God or man, the appeal would not have been made. Has then 'faith' done this? No, but little as it was, it was not despised nor put to shame by our heavenly Father, the 'Father of the fatherless.'"

On the evening of Epiphany, a troop of ten orphan boys arrived from Lucknow. It was well that it was dark already, for they had only about two blankets between them. There they stood naked, shivering, and looking half starved. Next day none would have recognised them, their heads were shaved,* and they were clothed like the others.

The children on the Coral Fund are:—1. Anne; 2. Christina; 3. Lizzy; 4. Amy; 5. Alice; 6. Louisa Catharine; 7. Fanny; 8. Constance; 9. Jane Warner; 10. Lucy; 11. John; 12. Jared; 13. Frank Leslie; 14. Leslie Melville; 15. Franklin, for Thomas Royd; 16. Abdul Beg; 17. Alfred, for Thomas Lancaster; 18. Catherine Evelyn; 19. Jane Campbell; 20. Samuel John.

* A most necessary operation on their first arrival.

We have also just heard of another child to be called "Jumni Buriton."

These, with others supported by various friends, amount to a total of eighty-five, while the whole number of our orphans is nearly 400. Of these, about half are Famine Orphans, the others have been since admitted.

Amritsar.—I enclose the reports of several proteges, and hope you will excuse this time a descriptive letter, for my wife's health will not allow her just now to do anything; and you will be sorry to hear that for the last five months I have been completely laid aside and unable to work. The doctors say, I have had a sunstroke, and that nothing but change to England for a year will set my head right. It has been a hard and trying time, so soon to be laid on the shelf as a useless tool. May God yet give me work to do, and restore me soon to health!

Letter-writing is a task I am forbidden, so you will know the reason why I have not written the account of my work for your little Magazine as I had hoped to do. In two months we expect to leave for England, and dear Mrs Keene will then take charge of the girls' orphanage and Mr Bateman of the boys'. Will you, therefore, please send your contributions to them.

Devideen is now Paul Thornaby; Jawun is called John Nicholson; and Teddy, Edward Seely Baraclough. The other boys are all going on well. With many thanks and kind regards, believe me, sincerely yours, C. E. STORRS.*

Masulipatam.—We are sorry to say that Mrs Sharkey's report of the *Girls' School* has not yet reached us. We begin almost to fear that she must be ill, or else that the budget has shared the fate of one or two of its predecessors, and been lost in the post. We are about making enquiries.

* A full report of all the boys has been since received and sent out.—ED.

In winding up his report of the individual *boys* under his care, Mr Thornton writes :—"On the whole, I think it is



NAUTCH GIRL—HINDU DANCING GIRL.

a better report than I was able to send last year. Then, if I remember rightly, there were some of whom I could not report favourably ; now, I rejoice to say, they all deserve good reports.

“In conclusion, I must ask you, please, to convey our very best thanks to the kind friends who continue to help us. Our work is prospering, and we are encouraged to labour on. Our schools are the nurseries of the rising generation of Hindoos; and all who help them forward are helping on the great work of evangelising India.”

The Rev. F. N. Alexander, another earnest Missionary, writes of Ellore, in the Masulipatam district:—“I want to try and interest your supporters in the boys of Ellore. It is comparatively easy to gain supporters for our girls, but, strange to say, the same interest does not attach to our boys, though in a measure they are more useful afterwards in the cause of Missions.

“The Church Missionary Society supplies us with funds to support nine young men at the Central Training Institution at Masulipatam. These are under the care of Mr Thornton, and they are prepared by him to be our future schoolmasters, readers, and catechists. But to bring up boys to the standard required in Mr Thornton’s school, we have no help whatever. The class from which these boys are drawn is, generally speaking, agricultural; and when the boys grow at all large, say at the age of ten or eleven, the calls of field labour infallibly draw them away from study, if left in their fathers’ house, and so it is necessary to take them away to the head quarters station, and keep them in a boarding school.”

To be continued.

Johnny's Faith.

A STORY FOR THE LITTLE ONES.

JOHNNY was a little boy who loved his mother very dearly, and tried all he could to be a help and comfort to her. His father died when he was only five years old,

and he bade him be a good boy and take care of his mother. This he never forgot, and a look or sign was always enough to check him in anything she did not like.

Johnny cared less for play than many children; but he liked very much to amuse himself with a book, or with writing and drawing upon his slate. He was also very fond of helping his mother by making pretty patterns in wool-work for her. As religious ideas were uppermost in his mind, these patterns were often about things he had read of in the Bible, as for instance the Saviour's cross, the dove that alighted upon Him in baptism, or the vine-branch with its hanging grapes; and he would work them out carefully in little stitches on the canvas, with many coloured wools. He also liked to illuminate texts.

Johnny loved his Bible, and was often found alone reading it. He loved to pray too, and he felt sure that God heard his prayers. One day he noticed that his mother's face looked very anxious, and he asked her to tell him what was the matter. She said that she was unable to provide the money to pay a bill, owing for goods to a traveller, who would call that day. She wanted fifteen shillings and eightpence to make up the sum required, and as it was a very wet day, she could not expect many customers to come. Johnny looked gravely at his mother for a few moments, and then brightening up he exclaimed, "I know what to do! Pray, mother dear, and I will pray, and it is sure to come." He then pushed aside his slate and pencil, and, running up stairs, was soon shut up in his room praying in childlike faith and simplicity for that which they then needed. Very soon, almost before Johnny had finished his simple prayer and returned to his slate and pencil, a lady drove up to the door, and, alighting, laid out in purchases exactly the sum of fifteen shillings and eightpence, not a penny more or less. The mother took the money in her hand, with a sigh of relief,

to shew the little boy; but Johnny, looking in now way surprised, only remarked, "I knew, mother dear, that it would come," and then quietly went on with his drawing.

We believe this story to be quite true. It happened not very far from our own neighbourhood. In the remarkable memoirs of Heinrich Jung Stilling similar direct answers to faithful earnest prayer are recorded. Why, indeed, if we have "faith as a grain of mustard-seed," should we doubt that He who numbers every hair of our heads, who is ever about our paths and our bed, spying out all our ways, supplying each daily want, should not, when asked, send those few shillings and pence to the praying mother and her child.

The Coral Missionary Fund.

Gerard Barton, Esq. £0 1 0	INDIA, SOUTH— <i>Masulipatam</i> —
"Our Four Little Lassies" 0 0 4	To Miss Pennefather—
OUR OWN MISSIONARY—	Mrs Dampier, for "Ruth" 4 0 0
Mrs Stevens 0 2 6	F. H., for "Susan Hobson" 3 3 0
CHURCH MISSIONARY VER-	<i>Kunnunkulam</i> —
NACULAR SCHOOLS—	To Mr Wm. Townsend—
<i>Moose Fort</i> —	J. T. 1 0 0
J. D. Fenning, Esq., for	Col. 25 Friar's Walk . . . 0 4 0
"E. Richards" 10 0 0	
CO-HELPERS—	
INDIA, NORTH— <i>Benares</i> —	AFRICA, WEST— <i>Lagos</i> —
To Rev. C. Cobb—	To Miss Christie—
For "Mary Cockin" . . . 4 4 0	Miss Churcher, for clothing
For "Louisa F. Hallows" 3 3 0	for Wm. Eisleben at
<i>Bhogulpore</i> —	Oshielle 0 10 0
To Rev. T. Scott—	<i>Oshielle</i> —
S. C. R. for "John	To Mrs Michell—
Hales" 0 3 0	Miss Cresswell's Young
<i>Secundra</i> —	Ladies 7 0 0
To Miss Barton—	
Miss Morris' Young Ladies,	
for "Amy" 3 3 0	

The Coral Missionary Magazine.

No. XLIV.]

AUGUST 1. 1870.

[NEW SERIES.]

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Annual Report.

(Continued.)

Ellore.—Mr Alexander continues: No words of mine can impress upon you the usefulness and importance of preparing these young men for future work amongst their own caste people, and in their own country. When I first joined the mission, there was not a single Christian native agent of any sort, and for many years I could not get a single Christian to aid me in my work, and now the Report of last year gives us eighty-five male and female. Of these, four or five come from our English schools, about six from preaching, that is, adults who after conversion have been employed as evangelists, and all the rest have come originally from the village Vernacular Schools, and then from our Boarding and Training Schools.

We are always careful, as far as possible, to send them to work in the village where their own relatives reside, that they

may tell amongst them what great things God hath done for them ; and almost all our increase is due to these native helpers. They are mostly pious, devoted, and well educated young men for their position in life. Two of the best of them have charge of all my congregations during my absence, with a very slight supervision from the European Missionary. From this source, we have yearly a number of men to fill the place of those who are removed by sickness, and to extend the work ; and I am sure that your supporters could not give to a better object.

From Bezwara we have the following from Mr Darling :— I write to give you what cannot but be called the disappointing news, that we are obliged, on account of my dear wife's health, to return to England immediately. We first thought of sending all our girls to the Ellore Boarding School, but that has not been found feasible, since Mrs Arden too has been compelled to go away to the hills. You will, however, be glad to learn that Mrs Sharkey has received sixteen of our children into her school your protégées, Julia Stoke, Mary Anne Foley, and Louisa Hope amongst them. Please therefore, this next year, to send your remittances for these girls to Mrs Sharkey direct. I am happy to tell you that your little girls have been going on very nicely, improving in every way.

Did I ever give you the Indian names of these children? They are as follows :—Julia Stoke is Pakalapati Salomi, Mary Anne Foley is Pakalapati Ruth, Louisa Hope is Kalangi Dina. The two last are growing fast, and Salomi is proving a quick sharp girl.

My wife is now at Ootacamund. I trust, with God's blessing, that her return home, and to her own children, will restore her to health, and that she may yet give some few years to the Mission cause.—I remain, sincerely yours,

THOS. Y. DARLING.

Kummunkulam is a new station on our list. Mrs Hope gives this account of her school. She says: We have seven little girls, the eldest is twelve years old; her name is Queenilla; she has learnt since she was five years old, and knows how to read and work very well, and she also knows Scripture History. She is now learning to write and do sums. Her parents were originally Syrians; she is rather fair in complexion. The next is twelve years old, called Louisa; she is a heathen convert; her parents were baptised about three years ago; she has only now begun to learn; can read a little, but finds it very difficult to learn to work. The third is Atehara, eleven years of age, a daughter of one of our own servants, who was originally a Syrian. She is rather a bright child, and can learn quickly; she can read and work pretty well. The fourth is the same age, called Dinah. Her parents were originally heathens, baptised by Mr Bentler about eight or nine years ago. The father helped to build our church, as he was a bricklayer. He was then a heathen; soon after he became a Christian. The fifth child is now at home, being a little poorly. Her parents are very poor, having a large family of girls, which these people think quite a misfortune. I am afraid she will not turn out much, but time only will shew. She has learnt to read and work a little. The last two little girls are about seven years of age, called Marian and Ziphorah. Marian is a very nice little child, very intelligent. Her parents were Syrians; her father has been some time a mission agent, and we feel sure a pious man. I hope she will grow up to be a very useful child, and able to do some good to those around her. The latter, Ziphorah, is a very troublesome child, I am quite in despair of her learning anything. Her parents are very ignorant, and what can one expect. We find a great difference between children having parents who have been taught as children, and those

children whose parents are so very ignorant. This is what we have to contend with in a great measure, and if these children are not taught now, what a future there will be. I do not mean to say they want so much book learning; they require to be well trained in every other way, and have a good example set before them. Each child says a text every morning at prayers about eight o'clock, when all the household attend. They have learnt the 1st chapter of St John; now they are learning the 2d chapter."

We shall be glad of support for any of these children; one has been adopted by the Sunday Scholars of Christ's Church, Camberwell.

Satchiapuram.—I do not know whether I shall have a letter from R. H. O. Nadkettran to send you, for he has had an attack of fever during the holidays, and has not returned yet. He went down with us to Palamcottah to have a useless tooth, which awkwardly hindered the free use of his tongue, taken out, and there he had fever. We have had an unusual amount of rain and damp this year—bridges breaking, tanks bursting, villages carried away—which has brought with it a very large amount of sickness, principally fever. One child in our own village died; and hardly any child has escaped. Our dear Robbie, however, was kept in safety.

From Palamcottah I went southwards, to see Dr Caldwell's station, which has ever been spoken of as a model. He is an S. P. G. Missionary. Certainly all I saw there surpassed my highest expectations. There is the stamp of a great mind, and a man of taste and order everywhere. I suppose that for accurate knowledge on all subjects there is not a cleverer man in India than Dr Caldwell. Geology, botany, architecture, philology, archæology, are subjects on which his opinion is always listened to with deference. I noticed a pamphlet on his table by Lord Napier, on architecture, sent

by his lordship, "with Lord Napier's respects and regards." His book on Dravidian Languages is the book which Max Müller and others study. He seems to know Sanscrit, besides all the South Indian languages more or less.

I passed through his village. There was order and neatness there, the houses whitewashed and neat looking, and the streets at right angles to each other, wide and straight. The schoolrooms were built with all the evils arising from white ants anticipated and provided for. The schools on the spot contain about 120 boys and girls—some being day scholars, but a large part being boarders.

The church is being built. I am not architect enough to describe it; but it will be second to none when finished, though Mengnanapuram church has hitherto carried off the palm, as indeed it still will in size and in some parts of its workmanship. Dr Caldwell's windows, all of stone, are its great beauty.

I ought not to forget the lace making—pillow lace, of the first workmanship—made by the elder girls and women who depend upon it alone for a livelihood. This is all Mrs Caldwell's, who, being born in the country, has a perfect knowledge of Tamil, and is a lady of great good sense.

P.S.—Pulney Hills, March 8.—Since writing the last sheet I have come here, being ordered here by the doctor, and ordered too not to use my voice for three months. I caught cold in my Palamcottah journey, and not only had a bronchial attack, but twice repeated, spasm of the glottis, which alarmed us at the time not a little. The doctor also feared I should lose my voice if I did not at once rest. I am thankful to say that I am much better, and, in fact, seem almost well. My voice, however, is not strong yet, and I am under orders not to use it for preaching before the end of May.

In our great alarm we started for Madura, forty-three miles, to see the doctor. Then, when it was decided that I should

not return home,* Madura being on the road to the hills, Mrs Meadows had to start back, *alone*, to pack up. She was in a condition not desirable for her to make any extra exertion, but there was no help for it, and her strength was equal to her day. Though very busy settling with people there—making arrangements for three months' absence, packing three loads of goods—she suffered only from great fatigue, and the morning following her return, a fainting fit was only just warded off by a dose of brandy. But we have forgotten those days of trial in our present comfort and comparative health here.

I have not yet heard of the 'Star's' return. I wish I had a letter from him. I will try and send one as soon as I can get one from him. The distance from head-quarters, I fear, will be, in many ways, a cause of disappointment to friends.

Paramai was married at Sacchiapuram on one of those days when Mrs Meadows was at home packing. She had her usual presents; and then we gave her the work-box which Miss Baring some time ago sent her. By the usual presents, I mean a "marriage cloth," costing 5 Rupees; print for two jackets; brass eating vessel, costing 2 Rupees 8 annas; and a brass vessel, for milk or water, costing 2 Rupees 12 annas; besides some books on women's duties. She had a Bible before, as a prize, I think. She has been a good girl on the whole. I hope she will make a good wife. Her mother is a poor widow. Her husband is a household servant, whose father is "grasscutter" to me. They are all poor people on both sides, and she has married in her station. She will have hard work, but we hope she will carry Christian cheerfulness and readiness to it.

Now, with much kind regard, believe me, ever yours
sincerely,

R. R. MEADOWS.

* Mr Meadows has since been obliged to leave for England.

Mundakum.—Mrs Baker writes:—You will like some account of some of your girls. I have written to Miss Stratton about her three children, Marian Pambody, Dora Chesham, and Atehambla; to Lady Buxton about Rhoda; to Mrs Gurney Buxton about Louise; to Mrs Hubbard about Eliza, mentioning about Rhoda, who is supported by Mrs Masters.

Aley Martha Petworth is improved a good deal, though she never was a clever child; her dulness, I think, was caused by the illness she had when very young; my own belief is that she would not have been alive at all if she had not come to Cottayam and been properly taken care of. We were obliged at one time to put her back in the class, as she could not keep pace with the girls in the upper class. Now, I am glad to say, she has returned to the first class, in which she is the smartest girl. In geography she is learning India, which, of course, they begin with. In arithmetic she is doing multiplication on three figures. She is also trying to learn a little English, of which she is very proud. She is just learning the first part of the 5th chapter of Matthew in English. I send a letter she has written to the kind friend who has supported her. I have written a translation on the opposite side. I have made it as literal as I possibly can. Madam is the title by which all ladies are known. Her name also appears a long one, but Cootriab is the name of her village, Cocharib the name of her house, and Aley Martha her own name.

Barrakat Hexham is the first girl in the third class. She is not at all stupid, but is rising steadily in the school. She is a very nice girl, rather pretty-looking, and pleasant in her manners. Her father has been a Christian only about three years; so I am very glad to have his child with us, as I hope she will (indirectly if not directly) teach her parents when she goes home. I have sent a text of her writing.

She has not been promoted to the use of ink yet, so it is written in pencil. They have only been learning two months, so I think her writing is very good for such a short time. Her class has also just begun geography and arithmetic (subtraction). We are thinking of having an examination before they leave for their next holidays. I shall hope to send you an account of it, when you will easily see how each girl stands in the school. Barrakat is studying for the examination: St Mark in Scripture, arithmetic as far as subtraction, easy dictation, and to answer any questions in the multiplication table.

We have now, including day girls (who have two meals a-day and a suit of clothes every year), sixty-two girls and four tiny boys, who are too little to go to a regular boys' school, and who come with their elder sisters.

It is now the fever season at Malcavoo, but when it is over, Mr Baker has promised to take me there as soon as it is safe. He hopes to stay there and finish Mrs Saltau's church; and I hope to persuade some of the girls to return with me to Cottayam. I have never yet been able to persuade any of them to remain with me. I have had them for a short time, but not long enough to do any real good. They are a very industrious set of people, and all go to work in their paddy fields, even the women and girls. I fancy that is the principal reason they object to come to us. I trust we may break through their prejudices in time with kindness.

I will try and make a little sketch of the church when we are at Maleeavoo. The one on the Mude is not quite complete yet, but looks very well, and makes a very pretty object in the landscape. The difficulty of getting any thing done in these wild hills is very great; you must begin at the very beginning, having to fell the trees for the timber before a single beam can be put up. The *chunam* for mortar has all to be brought from Cottayam, being bought in the shell and burned on the hills.

Cottayam church itself has just been repaired. The rain had soaked through the roof, and many of the beams and rafters were completely decayed, so these have all been renewed.

The Depot for books and Scriptures has been enlarged, made double the size it was before; a mission bungalow built on the Mude, close to the church; a pastor's house at Changanaching; a church at Cooticul. So you see my poor husband has had "plenty" to do in the building line, in addition to all his other duties. I only pray we may have our Master's blessing on it all, and then it will not have been done in vain.

Arrians.—The latest news that we have received from Travancore was contained in a very interesting letter from Mr Baker published in our February number. It tells of many more interesting letters lost in the post, probably at the little outlying native post-towns in the hills. We have begged Mr Baker to write again.

Africa West, Lagos.—All friends will be interested in Mr Townsend's first letter after his return to Africa: He says, "You will be glad to hear that we have arrived safely, and have entered upon our work fully in Lagos. I have charge of Abbeokuta as well as this station here. A great many have come down on a visit to us, delighted to see us, no small journey and labour. A good change is coming over Abbeokuta since white men were driven out. One church has been rebuilt; they are rebuilding another now (Ikija). Ake has been restored nearly; the chapel at Isale Iporo has been enlarged; another chapel built where there was none before. Land has been offered to build a chapel at Ijaye (in Abbeokuta, a place where the Ijaye people dwell); and now the Igbein people, who were the worst against us, are asking

whether we will rebuild the church they destroyed. A king has been appointed; he is not fully seated on his throne; he has sent several messages to me, and a letter, all of which are to the effect that as soon as he is in possession of full power as a king, he will send for me. The reason of his not having full power is, that a portion of the chiefs stand out against him and his election. We find the expense of keeping children here to be very much more than in Abbeokuta; food is much dearer, and every kind of labour. We can do nothing in the way of having children in our own house, for the way this house is built does not admit of proper supervision. We have taken in M. A. Barber, and would have taken all that are under Mary Vincent's care, but there is no place to put them. Mrs Townsend is very much disappointed about it. M. A. Barber is intelligent and active; she reads English. We have charge of the newly formed Female Institution; all day scholars at present, because there is no accommodation for boarders. The day scholars pay 4gs a year. The school is not in our house. Mr Moore has been down to see us. He brought us a present of idols, which belonged to the daughter of the woman, Mary Coker, who died years ago at Oshielle. It is very hot here, and we feel it very much." One of these idols has been sent to us,—the great Shango, or god of Thunder. It consists of a large calabash embroidered with white cowrie-shells, with a little tuft of scarlet cloth in the centre, and from it depend twelve strings, a yard in length, of cowries strung upon leather, to the ends of which are attached small bells, which jingle as the Shango priest dances about with it on his head when a fire takes place. Perhaps they think the fire will be frightened away. The poor people are afraid to put it out, because they think that God has set it alight. And so the house burns down before their eyes.

"After giving his detailed report of the schools the Rev. V. Faulkner adds: "You will observe that I am losing no time in getting the children, especially boys, off to work as soon as they are old enough. This is a kindness to them, as it prevents their growing up in idleness. Besides this, as the care of these children is optional, there is often difficulty, when we want a visit home, in finding others disposed, or in circumstances which allow of their taking them. If a missionary is married, then he is afraid of taking big boys into his house for fear of trouble such as came upon me last April; and in addition to this, it is a great expense when there are many. In proof of this I may say, that for each of the nine children I have with Mr and Mrs Lunday, I pay for *food alone* 1s. 5d. per week; or, £3, 13s. 8d. per year. This is exclusive of clothing, washing, books, school-pence, &c. For my own part, I don't think, in justice to myself and other calls, I could afford to take any *new* ones at the present rate.

"*December 10.*—A duty yet remains which has been put off for some time, owing to my having so many other things to attend to, viz., to return through you my best thanks to the Rev. Clifford Malden and his co-helpers for the two cases of clothing, &c., lately sent out for, and on behalf of, the Coral Fund children. The parcels were given to those whose names were written out; and the others have been distributed amongst the children with Mrs King, Miss Vincent, and myself. Your parcel has been disposed of, and so far with a good profit on the prices mentioned in your note. The money for these things I divide between Mrs King and Miss Vincent. "*Joseph's coat*" has not yet been sold. I think of putting it in the bazaar Mrs Nicholson intends to have in aid of the new church. Some of the little presents I have left for distribution at Christmas, when they will be more appreciated by the children. The small slates have proved very useful, as also the copy books.

“I quite understand the difficulty you have in the matter of



NATIVE TEACHER.

obtaining increased subscriptions. Friends prefer supporting

one boy or girl for themselves, instead of a number of them joining together for the *full* support of as many as their united efforts would allow. However, we must work together as best we can, you amongst the friends in England, and we with the poor children placed under our care. All do not turn out well; but if a few of them do so, especially in a spiritual point of view, then we can look upon our feeble labours as amply repaid."

©tta.—The Native Pastor's Report:—My absence from home is the cause why you have not heard from me ere this. Your note of April last year found my hands quite full of work, having been occupied in superintending the building of the new Mission House at this Station, and before the house was finished, I received an invitation from Bishop Crowther to accompany him to the Niger, for the purpose of assisting him in the ordination of our brethren who are labouring on the banks of that mighty river. I had the pleasure of visiting all the Mission Stations with the exception of Bonny, all which we found in a thriving state. The heathen chiefs wherever we went, although they do not embrace the gospel themselves, yet freely allow it to be preached to their people. At a baptism which took place at Onitsha when we were there, the king's daughter was one of those who received the rite, and that with the consent of her father. The year before, this very king raised a persecution against the converts, declared himself against baptism, forbade the preaching of the gospel in his town, and closed the church doors. Now, what a change! Another thing worthy of note is, the permission granted by Massaba, a Mohammedan prince of the Nupe country, to preach the gospel in his territory, solemnly promising to protect the native missionaries who are so engaged. The king of Brass, a country of cannibals, is not satisfied with one of his smaller towns being taken up as

BISHOP CROWTHER ATTACKED BY BEES IN A NIGER FOREST.



a Missionary Station, but he is also inviting the bishop to come to his big town. Such is the encouraging state of things up the Niger. Three of our brethren received ordination, Messrs Paul, Langley, and Romaine. The first is associated with the Rev. Mr John at Lakoja in the Nupe country, and the two last supply the place of the Rev. Mr Taylor, who has returned to Sierra Leone. In your last note to me you requested to know something of Otta. It is a low country, situated in the midst of a dense forest between Lagos and Abbeokuta. The capital, which is the residence of the king, and where I am living, is about twenty miles from Lagos, and about forty from Abbeokuta. The inhabitants are notoriously superstitious and sensual, and pay very little heed to the preaching of the gospel. They were formerly a slave-dealing people, and it is from this abominable traffic that they chiefly obtain their livelihood. The generality of the people therefore lead an indolent life, and the farmers used to do but very little work.

To be continued.

The Coral Missionary Fund.

Miss E. G. Clarke . . .	£0 7 6	The Hon. Hannah Baring, for "R. Peachey" and "J. Pellett" . . .	£5 0 0
"Our four little Lassies" . . .	0 0 4		
NIGHT CABMEN'S MISSION—			
Mrs George Taylor and Children . . .	0 10 0	CHURCH MISSIONARY VER- NACULAR SCHOOLS—	
M. C. V. H. . . .	0 1 6	INDIA, NORTH— <i>Bhogulpore</i> —	
"Sale of Old Microscope" . . .	0 2 6	Malvern Missionary Grove, for "Agnes Malvern" . . .	4 4 0
POOR BOX—		INDIA, SOUTH— <i>Arrians</i> —	
Miss Cooper . . .	1 0 0	H. V. H., for "Coochpera Alnan" . . .	3 13 0
TEA TREAT—		<i>Sangaranayarnacoil</i> —	
Mrs Godwin . . .	0 5 0	The Young Men of Tun- bridge Wells, for "Cate- chist" . . .	5 0 0
OUR LIFE BOAT—		Rev. J. C. Isard, for "Schoolmaster" . . .	1 0 0
Mrs George Taylor and Children . . .	0 10 0		
Mrs Lover . . .	0 1 0		
M. C. V. H. . . .	0 4 1		
BOYS' REFUGE—			
Miss M. Dupre, for "George Francis" . . .	6 0 0		

ELLORE—			INDIA, SOUTH—<i>Masulipatam</i>—		
Tickenhall Sewing Class, for "Rachel St George"	£4	0 0	To Miss Pennefather—		
MAURITIUS—			"M. A.," for "Lizzie Mary"	3	0 0
Argyle House, for "Edward Argyle"	3	3 0	Mrs R. Monro and Family, for "E. E. Monro"	3	0 0
AFRICA, WEST—<i>Abbeokuta</i>—			AFRICA, WEST—<i>Ake</i>—		
Mrs G. Taylor & Children	0	10 0	To Rev. C. Malden—		
<i>Oshielle</i>—			Miss Collins, for "Mary Collins"	3	3 0
Rev. H. W. Plumptre, for "Benjamin Plumptre"	1	7 0	AKE ORPHANAGE—		
Rev. A. Latter, for "Lucy Molake"	3	0 0	To Mr Wm. Townsend—		
<i>Otta</i>—			E. Chelsea	0	4 6
Malvern Grove, for "Daniel John"	3	3 0	<i>Oshielle</i>—		
<i>Onitsha</i>—			To Mrs Michell—		
Young Ladies' Bible Class, Western Super Mare, for "Akeroafa"	4	4 0	Mrs Michell, for "Honora Michell"	4	4 0
GENERAL SCHOOL FUND—			A. Z., Quar. Sub.	0	2 6
Mrs G. Taylor & Children	0	10 0	<i>Lagos</i>—		
MAGAZINE FUND—			To Miss Christie—		
Miss Cooper	1	0 0	Mrs Michell, for Presents for Oshielle Box	1	10 0
Mrs Stahlshmidt	0	1 0	Miss Michell, for Present for "H. G. Williams"	0	7 6
"Sale of Old Microscope"	0	2 6	A Friend, for a Present for Oshielle Box	0	2 6
Mrs Baynton	0	1 0	MAGAZINE FUND—		
CO-HELPERS—			K. C.	0	5 0
INDIA, NORTH—<i>Benares</i>—			NORTH-WEST AMERICA—		
To Rev. C. Cobb—			To Rev. J. Hawkesley—		
For "Marie Helen Hib- bert"	4	4 0	Missionary Work Party, Cheltenham, per "Mrs Chamberlain"	4	0 0
Barnsley Juvenile C. M. S. Meeting	0	14 0	Mrs Stevenson, for "S. Swanson"	4	15 0
<i>Bhogulpore</i>*—			Miss Moor, for "W. Wes- ley"	1	0 0
To Rev. T. Scott—			Mrs King, for clothing	0	5 0
Mrs Currie, for "E. Webb"	4	4 0			

* We beg to thank numerous friends for kind and liberal contributions to the annual Box.

Errata.—In the June number, for Rev. C. Campbell, for "Abdul Beg" £3 0 0, read £4 0 0, and Miss Jane Campbell, for "Jane Campbell" £3 0 0. This latter name was omitted by mistake.

The Coral Missionary Magazine.

No. XLV.] SEPTEMBER 1. 1870. [NEW SERIES.

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Prayer.

O LORD, we beseech Thee, hasten Thy kingdom upon earth. We pray that everywhere, even as with us, Thy Word may have free course, and be glorified; that Thy ministering servants may be faithful and successful; that Thy Church may be edified, purified, and extended; that the fulness of the Gentiles may be gathered into the fold of the Great Shepherd and Bishop of Souls; and that the blessed day may soon come when the knowledge of Thy gospel shall cover the whole earth. This we ask for Christ His sake. Amen.

Madagascar and its Martyr Church.

(Continued from page 72.)

WE broke off the account of Madagascar at the time when the Missionaries were forbidden to teach or to preach. Before long the Queen took more active measures

to suppress the Christians. She was unable to find any real accusations against them,—they were good subjects, good masters, good servants,—the only fault that could be charged against them was that they refused to worship idols. It was, however, enough to excite the queen's anger when she found they would not in this respect obey her, and she was heard to say, "These people will not be quiet till some of them lose their heads." They were threatened with death unless they declared themselves; every person who had received books was ordered to deliver them up, without keeping even a single leaf, on pain of death. This order was severely felt, though but partially obeyed. The Missionaries, so far as they could, privately contrived to impart consolation and the rites of religion to the Christians, though the opportunities were few, and the danger to the people great. Some would walk sixty, some a hundred miles, to obtain a portion of the Scriptures. The Word of God was indeed precious in those days. Some Christian women whose husbands were gone to the city to accuse themselves were sitting together desponding and sad. A friend came in and tried to cheer them, reminding them of the promises and love of their beloved Lord, and read the 46th Psalm with them. One of the number, who was afterwards sold into slavery on account of her faith, never forgot that evening, and long afterwards said that never in all trial had she failed to find comfort and support in reading the same psalm.

The Queen was much astonished at the number of Christians who declared themselves, but her determination to root out this treason, as she chose to consider it, became stronger and stronger. The Missionaries were compelled to leave the Island till in God's providence better days should come. They left behind them about seventy complete Bibles and several boxes of the Psalms, Testaments, and Hymn books, the chief part of which were buried for greater security.

Of course, now came a time of sifting, and the faith of some failed, but the majority stood firm. Gradually the Christians sought out their fellow-believers, using the utmost caution before disclosing themselves. One of their passwords was a reference to Jer. xxx. 15, "If I declare it unto thee wilt thou not directly put me to death?" To which the answer would be a naming of the verse, "As the Lord liveth which made me this soul, I will not put thee to death, neither will I give thee into the hand of those men who seek thy life."

A woman, Rasalama by name, was the first who was publicly put to death. Some few of the bystanders were reported to have cried out, "Where is the God she prayed to that he does not save her now?" but the heathen executioners repeatedly declared, "There is some charm in the religion of the white people which takes away the fear of death." And now there remained but little safety for the Christians but in flight, thus exchanging one danger for another, for those who reached the forest or the desert were likely to starve or to fall into the hands of robbers. Light and hope by and bye came from an unexpected quarter. An officer who had business at the palace was occasionally accompanied by his nephew, who was a Christian. The young visitor was much noticed by the Prince Royal, the Queen's only son, and after a time they had a great deal to say to each other about the faith of the Christians. The Prince had always had a great horror of the reckless shedding of blood, and had had much compassion for the sufferings of the Christians; he now began to associate himself with them. Every Sunday he went to the woods with them for worship, and interceded effectually with his mother on behalf of a hundred persons whose names were given in as having disobeyed the Queen's law by meeting for prayer. More leniency was now shewn to the Christians; many of them were still in chains, but their friends and others had free access to them. With these

the prisoners talked, and prayed, and read the Holy Scriptures; some even amongst the soldiers who guarded them were converted to Christ. The prisoners employed themselves also in repairing such copies of the Bible and other books as remained in their possession. Those who were educated copied out portions of the Bible; the eye-sight of some was seriously injured by their close application to this work. Mr Ellis, who visited the Island in after years, says that "he brought home no more affecting memorials of the persecutions than some of these fragments of Scripture, worn, rent, fragile, and soiled by the dust of the earth, or the smoke in the thatch, at times when they had been concealed, yet most carefully mended."

But the struggle between the Queen's strong will and her Christian subjects' stronger faith was far from ended. Two years later the heaviest storm of persecution they had yet been called upon to bear burst over them. A public meeting was called, and a message from the Queen was read, the substance of which was, "I have killed some, I have made some slaves till death, I have put some in long and heavy fetters, and still you continue doing that practice (praying). How is it that you cannot give up that?" Eighteen were condemned to death. Four, who were of noble birth, were sentenced to be burned alive, the remaining fourteen were to be hurled from the edge of a high rock, and their wives and children to be sold into irredeemable slavery, whilst labour in chains for life, fines, public flogging, and loss of rank to such as were soldiers, were inflicted on two thousand others, though according to another computation the number amounted to nearly three thousand.

And yet how truly through the grace of God could they one and all echo the apostle's words, and say from their hearts, "None of these things move me, neither count I my life dear unto myself." The story has been often told. It

can hardly be too often repeated. Would that the same love to our Lord, the same zeal for His honour, had a place in our hearts. If it were there, could there be so much apathy and indifference as prevails amongst us on missionary subjects? Could there be any need for the cry which is heard from both the great missionary societies, of want of means to maintain the work they have already undertaken, and therefore of want of power to occupy new fields of labour?

The Christians were led forth fastened with cords to two poles, their bodies wrapped in torn and soiled pieces of matting to shew their degradation, their mouths stuffed with rags to prevent their speaking of their Saviour. And yet they began to sing one of their native hymns beginning—

“There is a beauteous land
Making most blessed.”

And then again—

“When we shall die
And depart from this earth,
Then increase our joy;
Take us to heaven,
Then rejoice shall we for evermore.”

“Thus,” adds Mr Ellis, “they sung until they reached the spot where one large pile of firewood was built up, and they were then fastened to stakes a little above the wood. While the pile was kindled and the flames were rising, they prayed and praised the Lord. Among the utterances heard by those around them were these, ‘Lord Jesus, receive our spirits; lay not this sin to their charge;’ and, as if visions of the future triumphs of the Lord were given to their departing spirits, one was heard to exclaim, ‘His name, His praise, shall endure for ever.’”

While their spirits were thus enduring and praying, a large and triple rainbow, the sign of God’s promise and faithfulness,

was stretched across the heavens, one end seeming to rest upon the spot whence the martyrs' spirits were departing. Some of the spectators, to whom the phenomena appeared supernatural, fled in terror, but one who remained to the end records, "They prayed as long as they had any life. Then they died; but softly, quietly; indeed gentle was the going forth of their life, and astonished were all the people around."

In like manner the remaining fourteen confessors, with the praises of God on their lips, went stedfastly forth to receive their heavenly crown, to them it being "given in the behalf of Christ, not only to believe on Him, but also to suffer for His sake."

Annual Report.

(Continued.)

Ⓖttā.—Native Pastor's Report—*continued*. Since the taking of Lagos, the slave trade has suffered most severely, to the great regret of the Otta people, inasmuch as they cannot now take their slaves to Lagos, but are either obliged to dispose of them about in the country, or to travel a long way to some part of the coast whither British influence does not extend. At present most of the people who aforetime were kidnappers, and those who go to war for the purpose of catching slaves, have turned farmers. Those who are not farmers are either traders, physicians, or tailors. The women are more industrious than the men. They rise as early as four o'clock A.M., especially at full moon, and rouse us up from our sleep as they pass along our street to fetch their water from the only near stream they have, which is about the distance of two furlongs from the town. After this they are engaged either in preparing their Indian corn meal, in weaving grass mats which they use for clothing, in dyeing, or in trade.

The conveyance of goods upon the head is common to both men and women. To the male population time is of no value, but the women are obliged to make the best of their time, having to provide food and clothing not only for themselves and their children, but also food for their husbands. Whatever the husbands are able to earn from their exertions is laid out in accumulating wives and slaves. The chief articles grown by the farmers are Indian corn, grain, beans, and potatoes. They have also plantations of cola nut trees, also of bamboo and palm trees—the two last being the spontaneous productions of nature. The palm and bamboo wine are made from them. No attention is paid to cotton, though strongly recommended, and though the soil is adapted for it. The belief in witchcraft is prevalent, and many an unfortunate individual from being suspected of it, has met with an untimely end. For the last three years not one was convicted of the practice, for we cry out most loudly against it. Thus much at present of Otta.

Now about the Coral Fund children under my care, who were three in number last year, viz., Odunsi, Elizabeth Wheldon, and John Frank, whom you wish to be named Daniel John Malvern. Odunsi is now no more on my list, having left my school at the close of last year, and returned to Lagos to learn some trade. His conduct previous to the time of his leaving was not very satisfactory. I trust, however, that he will amend at Lagos, and I hope and pray that our labour upon him may not be lost. I have now with me only two children, Daniel John Malvern and Elizabeth Wheldon. Both of them appear to be promising children. Daniel John is reading the English Testament, besides being able to read any portion of Scripture in the Vernacular. He commits to memory several passages of Scripture, and is making progress in simple writing and calculation. He is however wild and careless, which habits I am endeavouring to break off from

him. Elizabeth Wheldon is getting on nicely with her Vernacular reading, and has perfectly mastered the English alphabet. She is also learning the use of the pencil and needle. Both of them have good memories; but are very playful. I believe that as they advance in years, they will also progress in their studies.

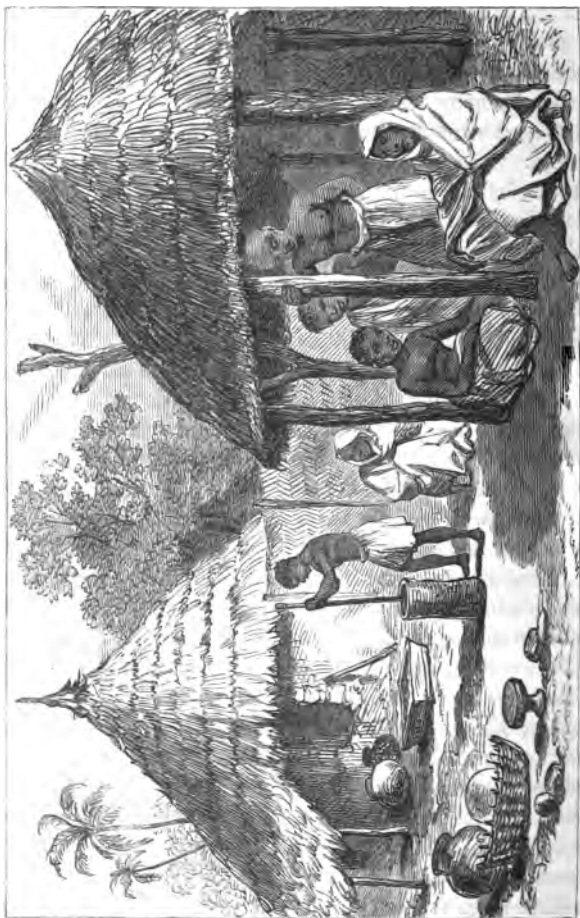
There are also two other promising children of our converts, whom I should like to take on the Coral Fund list. But I cannot do so until supporters be found for them. One is a boy, named Thomas Alfred (since adopted by Rev. E. B. Trotter, Alnwick), of the age of three years, and the other, a girl of five years of age, named Rachel (who is now also adopted). I shall feel exceedingly obliged, if you will be kind enough to try and see whether you can succeed in finding supporters for them.

Osizille.—Mr Moore writes :—" I embrace this opportunity to acknowledge the receipt of your kind letter of the 12th of February, with the money for the support of thirteen Coral Fund children which are here under me, for which I have to thank you most heartily, But I am extremely sorry that you are not able to send Lucy Molake's money for last year again. I felt quite ashamed to tell the girl that those whom I have told her before, that the love of Christ hath constrained them to love her, and to send money for her support, have now forsaken or neglected her, lest she should thereby be induced to think lightly of the efficacy of the constraining power of the love of Christ, as a changeable thing like that of her parents Orishas (idols), which one may at first think to be something, but may afterwards be found to be nothing in the world, and so forsook whatever he had undertook to do for its sake.

"We heard with profound grief of the death of our dear Mrs M. Furnass. The converts here were much moved when I

told them of it in our Sunday school. She had given her name (Martha) to a woman here who was exceedingly sorry when she heard of her death. She cried out in her sorrow, and said 'O Lord God, may it please Thee to take her soul to heaven!' When she said so, another convert, Josiah Ohimide by name, said to her, 'You have not well said; you said so as if you believe that the prayer of the living can save the dead. You should pray that our heavenly Father may enable us by His holy spirit to be faithful to Him as she was, that the rest of our life may be pure and holy as hers was, that we may meet her in heaven, for she herself had, by her faith in Christ, shewed her title to heaven, for she had shewed her faith by her works.' It may be said of her, she 'hath dispersed abroad, she hath given to the poor, her righteousness remaineth for ever;' 'Blessed is that servant whom his Lord, when he cometh, shall find so doing.' Many an expression of heartfelt sorrow was poured out on account of her death. The death of our dear late friend, Miss M. A. S. Barber, was freshly brought to our recollection on the occasion. They heard with grateful surprise of the £10 she had left for them at her death, and they wished me to write to you for the information of her friends and the friends of the Coral Fund, in which she had taken an active part, that they felt most sincerely sorry for the death of their valuable friend Mrs M. Furnass, but that they have not sorrowed as others that have no hope; they trust that she has gone to the blissful place, heaven, where sin and sorrow never reach, and where the inhabitants will not say, 'I am sick.' They, moreover, expressed their fear that Oshielle will have no more friends in England who will naturally care for its church as did the late Miss M. A. S. Barber and her sister, Mrs M. Furnass. I endeavoured to keep up their courage, by telling them that there are not wanting other ladies in England who take an interest in the church of Oshielle. They did not feel

satisfied till I had mentioned them, as well as yourself and Miss Christie and Mrs Michell."



NATIVE HUTS ON THE NIGER.

Onitsha on the Niger.—The Rev. J. C. Taylor writes:—

"Doubtless you have perhaps imagined what has become of Mr Taylor, for you have not heard or received a line from him. It is no act of indifference or negligence on my part. Since I wrote you last from the banks of the Niger, I can assure you I have passed an ordeal of bitter sufferings, trials, and persecutions. The native authorities have acted to their shame to molest the church, and fined the poor converts from £2 to £1, and the least of them 10s. ; added to this shameful action of theirs, offered a human sacrifice, mercilessly dragged through the streets, and drowned in the river Niger. I was ordered to be driven away, not to be allowed to baptize any more converts in their town. The new church, which has caused me immense labour, was nearly pulled down and destroyed ; but thanks be to God for his marvellous interposition in securing it without any hurt. Personally, I had to endure such treatment as I had never experienced before in my life. Many thanks to you for the valuable books you sent to me. I have received them. I have written you fully about the rugs by my last. The enclosed letter is for Miss Elliott, from whom I have obtained the surplice. I have duly received the cheque sent to me last year. You will be pained to hear while I relate the following facts. Jemima, alias 'Bokwo,' one of the boarders of the Coral Fund, was stolen during the persecutions, and resold into slavery by the native authorities. The commander of the man-of-war, Captain East, tried his best to recover her, but no trace of her could be ascertained. As the parent committee of the Church Missionary Society ordered me to return to Sierra Leone, to rest awhile from all my trials, I have, with the consent of Bishop Crowther and the man-of-war officers, taken the two others with me. I have paid their passage from Onitsha to Lagos ; through much solicitation, the agent of the West African Company, Limited, took 80s. for both. The account of expenses stands thus :—

Passage from Onitsha to Lagos, .	£1 10 0
„ Lagos to Sierra Leone,	1 2 0
Registering them in Sierra Leone as	
alien children,	2 0 0
	<hr/>
	£4 12 0

“Eight shillings is all I have left to manage for the sustenance of Edward H. Beckles and Amelia Westcott. They are now placed in the Church Missionary School here as daily pupils, paying a fee of 1d. a week. Beckles can read and write, but Amelia is very dull, and not so bright. The fine silk gown you sent me last, I gave to Bishop Crowther, after much discussion, as no chief will put it on, it being contrary to the rule of the nation. I was obliged to give it to him to sell, and use the money for the new church. Just so I have done with the model house. I left it for the use of the school children, with all its toys. May these dear children prove at no distant day your joy and consolation. After you have acknowledged this, I shall write you full particulars about the persecution, and it will then be left at your option to publish it for the supporters of the Coral Fund. Mrs Taylor is still unwell. With kind Christian regards, yours very faithfully,

J. C. TAYLOR.

“*P.S.*—We left Onitsha, Oct. 11. 1869, arrived at Lagos Oct. 23, owing to the loss of the ‘Thomas Bazeley’ in Lagos bar. We left on the 16th Nov., and arrived here Nov. 23. Mrs Taylor was then very ill, so much so that I despaired of her health.”

Cape Coast Castle.—At length I am most thankful to be enabled by God’s goodness to tell you that my long cherished desires for my dear native friends in Cape Coast Castle are soon to be realised, and I leave England (*D.V.*) by the mail steamer of April 4th (last).

The Colonial Government have promised me help when the schools are established, and the Government generally all the influence and support I need for the work, so this is a very great cause for thankfulness, is it not? and makes me feel I have not waited or laboured in vain hitherto. We need about £40 more to complete the grant for the school buildings, but as the Colonial Government have promised assistance, and the directors of the "African Steam Company" have most liberally offered me a free passage out to Cape Coast, I feel the way has been made so clear that I ought to go at once and begin, and am assured all further need will be supplied by God for his own work as we may require it. God bless you, and give you much encouragement and success in your work for God at home, and believe me, with kind regards, yours very sincerely,

T. C. MOSELEY.

Sangaranapanacoil and its Catechist.

LETTER FROM THE REV. R. R. MEADOWS TO HIS SUPPORTERS.

"**I** HAVE a very short letter from your Catechist to send with this. Instead of writing it himself, he seems to have dictated it to the English schoolmaster, who has written it in English. I will, however, copy out what will interest you.

"I am glad to notice, that the little jealousy which existed between him and John Peter some time ago, has entirely vanished, and they seem the very best of friends; the son of the Catechist is now learning English in John's school.

"John Peter's school has just gone through the ordeal of a Government inspection. The Government Inspector is Warden of Christ's, whom you may remember. He was contemporary

with us at Cambridge. He is a severe examiner, and has the character of frightening boys, at least till they get used to his plans. John writes to let me know that though in so new a school a few defects were noticed, yet that on the whole his boys passed a good examination. I am hoping to be there next month, to examine them in their Scripture subjects. There are thirty-three boys on the books of the school. It is of too recent origin to have given fruit, but that such schools are fruitful of good, I had an instance brought before me a few days ago, in the person of the native clergyman, under whose charge the school is. He wrote as follows, on this very subject:—‘I speak,’ he says, ‘from personal experience, had it not been for one of these Mission Schools, humanly speaking, I should have remained a bigoted heathen still, together with all my family. My eldest brother, who is now in holy orders, has been sent to a Mission School, and while studying under a faithful teacher, the wholesome doctrine of the atonement was instilled into his mind, and worked in it as a blessed leaven, though secretly, until the death of our poor heathen parents. It then developed itself, and brought the rest of the family under its influence. The number of the family being then six, has, by God’s mercy, increased to fifty. The assured hope of these fifty souls may be doubtless traced to the blessed doctrine taught in a Mission School.’

“This family is a very interesting one. The eldest is a kind of superintending clergyman over fifteen native pastors in Mr Thomas’ district. I saw another brother in Palamcottah ten days ago with his nine children. He is a respectable layman, and is one of the native assessors in the puja’s court. The widowed sister is our school matron. She learnt to read after she became a widow. She now conducts a weekly bible-class, as well as a class in the Sunday school. She is one of the brightest native Christians I have ever seen. Her daughter

is married to John Peter, whose daughter again is a girl in our boarding school, living with the matron her grandmother.

"I will now give you some account of Sangaranayarcoil. It is called by this name on account of its temple. The temple is remarkable for having, besides the images of sixty-three inferior gods, a double figure containing Siva and Vishnu in one. Sangara is another name for Sivan as the destroyer. Narayanan is another name for Vishnu. One side of the image has ashes rubbed on the forehead, and the other has the trident marks of Vishnu. There are six pujas to Sangara and his goddess Avudie, every day both of whom are anointed with cocoa nut milk, cow's milk, and oil. Then they are clothed, and garlands put about their neck.

"The farce of Sangara and her husband quarrelling is gone through every year as a great festival. They have quarrelled on account of the unfaithfulness of the husband, and the wife, in revenge, has run away to her mother's house. After staying there for three months, she returns to a place near by, which her husband hearing, he goes to see her, and they are reconciled, and enter the temple again, amid the din of drums and the shouts of the people. The jewels of the temple are said to be worth about £40,000, Ten villages give their revenue to the temple.

"This account I have got from John Peter himself. The town contains about 6000 inhabitants. The main streets are the four round the great temple. They are wide, and the houses are more imposing than they usually are in native towns. The most imposing and that which has most of ornament and external painting, belongs to an unblushing courtesan. And the people love to have it so. It used to be the boast of the Sangaranayarcoil people, that there was no Christian living there. Your two men have broken the spell. There are two or three others living there, who are also Christians. I hope it may please God to save much people from that city."

The Coral Missionary Fund.

"Our four little Lassies" £0 0 4	BHOGULPORE—
Miss Hungerford . . . 0 10 0	To Rev. T. Scott—
"The Dalys, Edermine, Enniscomorthy" . . . 0 7 0	"Three little sisters"—a present for "L. Holland" 0 3 0
Miss Yates . . . 5 0 0	Juvenile Association, Free-mantle, for G. H. Free-mantle . . . 2 2 0
OUR OWN MISSIONARY—	INDIA, SOUTH— <i>Masulipatam</i> —
A Friend, Castlenau . . . 0 10 0	To Miss Pennefather—
Matilda Ogilvie . . . 0 3 0	Mrs Luck for "Anna Pyne" 3 3 6
Emily Ogilvie . . . 0 2 0	Miss Luck for "Charles Luck" . . . 3 3 6
OUR LIFE BOAT—	Miss Gill for "A. K. Lucy" 2 2 0
A Friend, Castlenau . . . 0 2 0	Mrs Thompson for "S. H. Thompson" . . . 4 4 0
REFUGES—(<i>Boys</i>)—	Mrs Dampier for <i>General Fund</i> . . . 1 0 0
A Friend, Castlenau . . . 0 5 0	<i>Kunnunkulam</i> —
<i>Ibid</i> . . . 0 5 0	To Mr W. Townsend—
CHURCH MISSIONARY VER-NACULAR SCHOOLS—	Mrs Friend . . . 0 10 0
INDIA, SOUTH— <i>Mundakym</i>	Coll., 25 Friars Walk . . . 0 5 0
Lady Buxton for "Louise" 3 3 0	AFRICA, WEST— <i>Ikija</i> —
Mrs Gurney Buxton for "Rhoda Buxton" 3 3 0	To Rev. C. Malden—
AFRICA, WEST— <i>Ake</i> —	Mrs Stanger for "Amy Charlotte Murray" . . . 3 3 0
Miss Wakeman for "Susannah Abbjeh" . . . 3 4 0	<i>Oshielle</i> —
Present for <i>Ibid</i> . . . 0 8 0	To Mrs Michell—
<i>Otta</i> —	Master & Misses Churcher for "William Eialeben" 4 4 0
Miss Mackworth Dolben for "Rachel Digby" . . . 3 3 0	Miss Michell for "Henry George Williams" . . . 4 4 0
Friends in Bordeaux for "Odunai" . . . 3 4 0	Mrs King Sampson for "C. Sampson" . . . 2 2 0
MAGAZINE FUND—	MOOSE FORT—
A Friend, Castlenau . . . 0 2 0	To Rev. T. Hawkesley—
Friends in Bordeaux . . . 0 10 0	Missionary Box . . . 0 2 2½
CO-HELPERS—	
INDIA, NORTH— <i>Benares</i> —	
To Rev. C. Cobb—	
For "Christina" . . . 4 0 0	

Erratum.—In June number, for "Emily Ogilvie" £0 1 0, read "Emily Ogilvie" £0 2 0.

N.B.—A Box will shortly be prepared for the African Schools by the Rev. C. Malden.

The Coral Missionary Magazine.

No. XLVI.]

OCTOBER 1. 1870.

[NEW SERIES.

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Prayer.

ALMIGHTY and everlasting God, give unto us the increase of faith, hope, and charity; and that we may obtain that which thou dost promise, make us to love that which thou dost command; through Jesus Christ our Lord. Amen.

A Long, Long Journey.

MY DEAR YOUNG FRIENDS,—I had intended taking you with me in my journeys of last summer, but I am afraid that your companionship would have sometimes made me very nervous indeed. I should have been afraid of your safety, for my journeying was full of perils, so I think it is best as it is; and, if I have not yet made you tired by my letters, perhaps you will read this, giving you an account of three months' travelling, over nearly two thousand miles, and among people of various languages.

I left Moose Factory for Brunswick House in the afternoon of May 20. How pleasant, say you, it must have been travel-

ling in the pretty canoe in the latter part of that delightful month ; and so it is, in England, but not always here, for on that day the weather was very cold, and on the following morning we left our encampment amidst a fall of snow. I should have left Moose much earlier had I been able, but until the 13th of the month our river did not throw off its winter covering, in other words, the ice did not move off towards the sea ; and of ice we had quite enough for several days. We had none in the river, but all along the banks it lay thick enough, piled up in heaps, occasionally forming a wall twenty feet high. Now, this said ice was very detrimental to our progress, as it prevented the Indians, my companions, from tracking the canoe along, so that they were obliged to use the paddle or pole, which is harder work, and does not make such rapid progress. Amid, in general, very bad weather,—cold, rain, snow,—we got on pretty well until we came nearly to our first portage. A portage, as you all probably know, is where we are obliged to carry canoe and everything it contains, through the woods to avoid a part of the river so bad that a canoe cannot pass through it. Here, for a few miles, the river rushes with awful rapidity, between high and almost perpendicular rocks, so a portage is impossible ; we must travel in the river, and it certainly appeared travelling to destruction. Our difficulty arose from the great height of the water, which is always very high for some time after the breaking up of the ice. We had to cross the river several times so as to get where the current was weakest ; we had crossed twice, and bad enough it was each time. We were to cross the third time, but our guide demurred ; it could not be done with safety, we should be driven down a foaming rapid and destroyed, but it was now just as dangerous to go backward as forward, so, after a little persuading, the old man was induced to try. I took a paddle, and we got out into the stream, paddling for our lives ;

we were carried a considerable way down, but the other side was reached in safety. Then we poled or tracked on as we best could, slowly enough, until we had to cross again, and so on until the portage was reached. Over this we plod, and again our canoe goes into the river ; then pole, or paddle, or track until a majestic fall or a roaring rapid said to us, "Dare not to meddle with me if you wish to remain any longer among the living." And we believed it and avoided it, making another portage, and so on, again and again, day after day ; and, as we went on towards the south the weather became finer, until by and by we actually saw some trees beginning to bud, really looking a little green. Was not this grand for the last days of May ? On the very last, late in the afternoon, I reached Brunswick House. It is situated on a beautiful lake, the whole establishment consisting of about five or six houses ; it is a fur-trading port of the Honourable Hudson's Bay Company to which the Indians resort for the purpose of exchanging their furs for food or European clothing. The Indians speak the Saulteux language, and the first words of the Lord's prayer are, "Wayosunegoyun Reshekouk āyayun, ta Recheapetāntakwut Reteshenekasonim." There are about a hundred and fifty of them ; they are quiet and teachable, given to pilfering, and are very superstitious. To comfort they seem to be strangers, lying about anywhere at night, their principal resort being the platforms near the trading house. One day the gentleman who is agent for the Hudson's Bay Company was called to dinner, but could not go to partake of it for some time. Great was his surprise, on entering the dining-room, to see a young woman sitting in his place ; she had pushed aside the plates, and, with the dish of meat before her, was making herself quite comfortable ; she was not at all abashed on his appearing, and, on being told that she must retire, seemed to be highly displeased. I was much gratified with these

Indians, and believe that God's blessing rested on my labours among them. This was their first introduction to the Christian religion, and I trust that ere long many among them will be numbered among Christ's true disciples. After remaining with them nine days, I was obliged to depart and hurry northward, home. Our progress was now rapid enough ; the water was in good order ; the weather was fine, consequently, the men's spirits were high, and the paddles worked vigorously. We broke our canoe in one rapid, and in another, I got well soused with water ; else, everything went on as well and pleasantly as I could wish. Winter had nearly departed from Moose ; the trees were but beginning to bud ; everything proclaimed a backward season.

A few days' stay at Moose, and I go along the sea coast to Rupert's House ; this journey was accomplished rapidly and pleasantly. Rupert's House, I consider the very best of all my out-stations ; I found between three and four hundred Indians assembled there, under the guidance of their teacher, Matamashkum ; our joy was quiet and mutual ; they have been heathens, many of them have committed horrible crimes, but those days have passed away, and as you do, so do they, rejoice in the merits of a crucified Saviour. Twice every day we had service, almost always out of doors, for there was no available room at the place capable of containing all. During the day I had examinations, and baptisms, and weddings, and consultations ; and one afternoon we had a grand feast, for the Indians had made a good hunt, and the fur traders, highly delighted with what they had done, provided the feast for them. There was nothing of dissipation, you may depend upon it. Eating and drinking was quite a serious matter with them ; and it was a little astonishing to see the quantities of pea soup, pork, geese, bread, biscuit, tobacco, tea, and sugar they consumed : the providing a body of Indians with a good feast is not a light

matter. A tolerably good photograph was taken of the scene, which was sent to England, but I cannot tell whether you will get a sight of a copy of it or no. Having spent two blessed Sabbaths at Rupert's House, I took canoe and went forward to Fort George, northward along the sea coast; for a portion of the way I had company, as many Indians were likewise going north. This was the most pleasant of all the journeys; the weather fine, the scenery often grand, the wind frequently fair, we went on rapidly, and two hundred miles were made in four days and a half. At Fort George too, I met a good body of Christian Indians with their teacher, William Keshkumash. A few days here, and I embark on board a schooner, to go yet further north to Great Whale River. Soon after getting out to sea, we go bump, bump, bump. What can it be? Ah yes! here we are among the ice and no mistake; however, on we go, occasionally receiving an extra hard blow, which makes the vessel shake again; but what is this in front of us? The sea! but I thought the sea was composed of water; I see no water. True enough, although not at the North Pole, we were in an Arctic sea; we cannot go through it, we dare not enter it, and, as the wind is blowing a gale, we will run from it, so we turn our head for Fort George again, and there wait for nearly another week; then try again, and get half-way, where we are among the ice, and spend a Sabbath surrounded by it. Then, as the vessel cannot get forward, I leave it, and, accompanied by two native sailors, proceed in a small boat; two days bring us to an encampment of Indians. I now leave my boat, and enter a canoe, having with me now, Keshkumash, his wife, and their young son, two other canoes, each containing a man and his wife, keeping us company, and now we have work in earnest. Sometimes we got along fast, then we were in the midst of ice, and could not get on at all; again we were out on the

ice chopping a passage for the canoe with our axes; and then, when we could do no better, we carried our canoe over the rocks, and set it down again where the ice was not so closely packed. After two days and a half of this, we came to a standstill, and I determined to go on foot. I took one Indian with me, and we set off. Our walk was over high, bare hills, while rivers ran through several of the valleys; these we waded, the last being broad, deep and rapid. I was rather glad of the rivers as they refreshed me. Well, about ten o'clock that night, I sat down once more in a house, very, very tired, and very, very thankful. I had now several days with the Indians of this place; they are a large tribe of the Crees, but speak somewhat differently from those of Moose. Most of them believed the words that were spoken, but some cared for none of these things, being filled with their own superstitions. By and by the "Fox," for that was the name of the schooner, made her appearance, and I embarked once more, to endeavour to get to the last inhabited spot, Little Whale River. I say endeavour, for I failed. We went half-way, and then we said, "Thus far and no further," so we ran back, and in doing so, met with a much harder bump than was pleasant, which sent a hole through the "Fox's" side; this we covered with a piece of lead. I now again deserted the "Fox," and took canoe, in which, in somewhat less than two days, I got to my journey's end. And the journey's end is a dreary, dreary place, with scarcely any summer. It was now August, and the ice was lying thick at the mouth of the river. But my work was not dreary. I here met Esquimaux, judging their language by a few words of the Lord's prayer, "Atatavut Relangme Atit makoriyanle pakoyetit maliktaulit." They are among the most teachable of people; they were very ready for school or service; and although their attainments were not high, so much was I impressed with their sincerity and perseverance, that I

admitted four families into the Christian church by baptism. This rewarded me for all my toil. I can address them now as brothers and sisters; and I am quite sure that all my young friends rejoice with me for the blessing with which God crowned my labour. I had my difficulties too in getting back again; we still disputed our progress, but on August 30th, late in the evening, the trusty "Fox," battered and bruised, came to anchor at Moose Factory, and I had the happiness of once more meeting my family, and of finding that all had been quite well during the whole of my absence. —I am, my dear little friends, your loving friend,

JOHN HORDEN.

Schoolboys at Lagos.

MY DEAR MRS —, —I send you a letter from Josiah, and will add a few lines to you for the first time since my return. The children in our care are doing well. Samuel Akibode has been much neglecting his school business, Mr Lamb having engaged him as cook, and paid him wages. He is now only a lad of fifteen years, so I have sent him to Mr Macaulay's Grammar School to make up for his losses, and to reward his faithfulness to myself when he lived in my house at Abbeokuta. He is very diligent in attending school, and I hope it will not be lost upon him. I am, however, not able to expend four guineas as a school fee upon him myself, and should be glad if you would kindly continue to assist him. He is the son of one of our Christians in Abbeokuta, who died when he was a little child. The Christians from Abbeokuta always inquire after him when they come to Lagos, and encourage him to be a good boy on account of his pious father. There are two or three more of the boys who deserve to be sent to the Grammar school, *Joe Ransom, James*

Constertine, and *Hezekiah Lewis*. We have made a trial, and sent *Eliza Oshaki* to the infant school to teach the children. I am anxious to see whether she will use her strength in her work, or whether she will be careless. A poor persecuted Christian, who has been ill for a long time, and who has almost lost the use of his two eyes, has been asking me to take two of his daughters into our house, but we declined to take more than one; her name is *Hannah*. If you allow it, I will place her in *Rachel Molake's* place, who is kept back by her mother. Another Christian from *Abbeokuta* was with us, asking us to take his little daughter, but we declined also. I hope you will find a supporter for *John Emilius Oui*, a boy of twelve years, who is well behaved, and diligent, and has good abilities. I should think it unjust if the Coral Fund should send the boy adrift now, after he has been made to taste the sweetness of education. *John Glover Athanasius* has caused us much trouble, and he is still under condemnation that he is soon to be expelled, because he cannot give a satisfactory account of the New Testament in Yoruba which he received only a few weeks ago, and which he has lost. He boasts now and then that he would not confess if he had done anything wrong. We have now twenty-six children in the house; nine belong to the local government. We live with them together in one house which has only partitions of wood, and we have them more under our control than in the interior, where they had separate houses for themselves. You may imagine that it is not so agreeable to us, especially in times of illness, which, I am sorry to say, are not so scarce here as in Europe. If we have just regained some strength after a shock, then there is again a pull down to paralyse our remaining energy. The state of *Abbeokuta* is very unsettled. Only to obtain permission to bring some thousands of bales of cotton down caused almost a civil war.—Yours very truly,

J. A. MASER.

Brahman Converts in Search of their Wives.

THE Rev. J. Sharp of Masulipatam wrote last year :
Amongst other things, this year I had the extra burden of a journey of nearly four hundred and fifty miles, to try to re-open communication between two of the Brahman converts under my charge and the young women to whom they were married in childhood, but whom they had left behind in heathenism, when they themselves professed Christianity. By the Lord's mercy, one of them determined to rejoin her husband, and came away with us in spite of the great obstacles placed in her way by her relatives. She had had one great advantage. Her husband some years ago, had taught her to read and write, and had also instructed her in the Gospels. When he was obliged to declare himself publicly a Christian, she was unfortunately away; but by means of the instruction she had received, she was able secretly from time to time to correspond with her husband, and was prepared not only to join him, but what was better, to join Christ.

The other young woman is still in the darkness of ignorance and prejudice in which females are kept here, and though we got, through the Mahommedan magistrate, a public interview with her, she refused to come away with her husband, and had to be left where she was. We have heard since privately, that she had told some people in her village that it was because her father and her uncle had told her, that they would murder her if she did not refuse him, that she did not join her husband. The Lord can yet bring her out of this bondage in His own good time, in answer to prayer, which I venture to ask for on her behalf.

With reference to the two youths, "William Silesia Bretton," and "Stephen Hall Thomson," I am glad again to

be able to give a very good account. The real name of the former is Pokkmíri Kutumbaráyudu, and that of the latter is Pokkmíri Papayya,—the first name being the surname of these two brothers. They are Brahmans, and (at present) heathen, living with their parents in the town. And, I confess, the different names under which they are known to the kind friends who support them, seem to me a mistake under such circumstances. Even boys, who have become Christians, and have had English names given them at baptism, are practically *very* seldom called by them here, where the old name has taken root and become known,—which is a great pity as regards a baptismal name,—and much more impossible is it here ever to call a heathen boy, living with his heathen parents in the town, by some English name selected by a friend who supports him. I mention this, because I think, the idea of doing so must have arisen from a misapprehension of the circumstances of mission work in India, as compared with Africa perhaps, or some other countries. The nearest resemblance to the case that I can think of, would be for a lady who kept a seminary for young ladies in England to begin to call some Protestant day scholar of respectable birth by the name of “Sister Scholastica” instead of, say, Miss Jones.

When the marks for the year 1868 were added up in December, P. Kutumbaráyudu was again at the top of his class, having got 27,802 marks out of a maximum of 30,996. The younger brother (Papayya) also stood very well, having 26,718 marks. Both got school prizes, and the presents sent for them from England were given to them at the public distribution of prizes, December 22. 1868, when the Government Inspector of schools presided. The Bible, the Markham's England, the writing case, and the mathematical instrument box, were all nice presents for them, and will be useful to them, and, therefore, valued by them. I hope the kind friend who sent it, will not be disappointed, if I say,

that thinking the Turle's Psalms and Hymns (S. P. C. K.) would be of no use to W. S. Bretton, at any rate at present, I gave him its value in other books, such as a "Pilgrim's Progress" in Telugu, and a simple little book on Christ's miracles. Their knowledge of English is still very small, and though they are taught some singing and hymns, they cannot be expected to value our tunes and Christian devotional poetry as long as their hearts have not been given to Christ. Still we try to lay the wood on the altar, and I hope the friends who so substantially help these poor boys in temporal things, will besiege the throne of grace for the eternal salvation of them and their families through Jesus Christ.

Both boys were promoted at the beginning of the present year to a higher class, "three" (from the bottom; we have ten *distinct classes* in all); and, perhaps, it will interest their friends to know what they are studying now. I, therefore, copy out the year's work for their class:—

1. Bible: The Sunday-School Union Spelling Book, Part II. (English and Telugu). This contains the principle miracles, parables, &c., from the Gospels. Exodus in Telugu: A general knowledge of the book. 2. English Language: English Third Book; The Elements of English Grammar. 3. Telugu Language: Nitisangraham (Poetry); Pauchatantram (Prose Tales); Telugu Grammar. 4. Arithmetic: Reduction, Compound Addition, Subtraction, and Multiplication. 5. History and Geography: Manual of Geography in Telugu; Definitions, &c., Africa, America, and Oceanica. Morris' History of India in Telugu. 6. English and Telugu Handwriting, Map-drawing, Dictation, and Singing.

The other boy regarding whom I have to report to you, William St John or Mandúri Rangayya, was also, I am glad to say, at the top of his class, by the marks of last year, and was promoted into a higher one. His marks were

20,298 out of a maximum of 27,066. He, too, got a prize. I think I mentioned last year that he belongs to the shepherd caste, which is not generally an intelligent or intellectual one. At Mrs Sharkey's request, last year, I admitted his younger brother, M. Vírassvámi, also, to the school, and he is improving. The family are miserably poor, as there are a good many dependent members belonging to it in one way or another, and the head of it, the father of these boys, is only a messenger, &c., of the court here on about 12s. a week.

Thank you for your kind hope from time to time to have more boys placed under me. I have many poor pensioners for whom I should be glad of help. But many think because this school is for the high caste natives, they are rich enough to pay for themselves. Most of them do pay a good deal more than is paid in a good many mission schools, but there is a large number of the very highest caste, Brahmans, who are quite unable to give anything. For here, unfortunately, a tip-top gentleman, as far as caste rank is concerned, may be a perfect beggar. And there are so few professions which are open to a high caste man, unless he is prepared to become an outcast and incur much prejudice and contempt.

News of Fort Boucon.

FORT SIMPSON, 21st August 1869.

MY DEAR MADAM,—I have to acknowledge receipt of your favour of May 7. 1868, which duly reached me on the 10th June. I beg also to present my sincere

thanks for the bale of clothing, &c., which you have kindly sent me. It has not yet reached me, but I have been advised of its having reached Red River last autumn, and I expect to receive it shortly.

It is only four days since I came here on a visit to supply Mr Bompas' place for a few days. He went down to Youcon this summer, and I expect to meet him at Peel River Fort on my return at the beginning of next month.

The boats from Portage la Lache are now daily expected, and it is hoped that Mr Kirkby may return with them. If he does come, he will receive a hearty welcome, as many are longing for his return.

I am doing what I can here among the Indians, but find it all very little, as I am altogether dependent on an interpreter; and there is a great difference between the slave and the tukuth regarding their disposition to spiritual things. The tukuth, in general, enter heartily into any attempt made by me for their religious instruction, but the slave appear so sluggish and inert. There are, however, a few exceptions, and for them we have cause to be thankful.

It is now, I think, about two years since I last wrote you from Fort Youcon. During that period, I am thankful to say, I have been enabled to proceed with the work in which I am engaged, and the divine blessing has evidently rested on my labours in the Gospel. About a hundred adults have been received into the visible church of Christ by baptism. The Lord's Supper has been administered to a few, whose number will, I trust, be largely increased at the next dispensation of that sacred ordinance. The Indians, in general, are growing in that knowledge which is unto salvation, they are becoming more firmly grounded in the faith, and many of them are adorning the doctrine of God their Saviour by an earnest endeavour to live worthily of their high calling.



al Missionary Mag.] KUTCHA-KUTCHIN CHIEF, OF FORT YOUCON, Google[Oct. 1. 1870.


In the prosecution of my work, I have to travel much in visiting the Indians at their camps, and at the different posts throughout my sphere of labour. Since last November, I have journeyed upwards of three thousand miles ; and, in order to overtake all the various tribes of Indians so as to effect anything among them, travelling will always have to be performed to a great extent, and that principally in winter and in spring.

Thanking you again for the parcel sent me, and also for your kind letter,—I remain, yours truly,

R. M'DONALD.

My Bible.

PSALM CXIX. 105, 130, 165.

 **AND** were these Holy Scriptures given
To shew to man the way to Heaven ?
To teach him by unerring Light,
To walk by **FAITH** and not by **SIGHT**,—
WHEN from temptation's power to flee,
And **WHEN** to face it steadily !
Shewing where dangers most abound,
And where the safest paths are found,
Revealing to our blinded eyes,
Where lie concealed our enemies !
Pointing to One Almighty **FRIEND**,
Willing **HIMSELF** our steps to tend—
Telling of joys reserved above
For those who seek His proffered love !
And shall ungrateful man despise
This Blessed Book which angels prize ?
Shall man with cold indifference slight
What God **HIMSELF** vouchsafed to write ?

Oh ! be not mine the faithless heart,
 Not mine the unbeliever's part !
 May I peruse with solemn awe,
 Thy great—mysterious—wondrous Law !
 Spirit of God, my heart incline,
 To love—to study—every line—
 And more than ALL, Thy servant lead
 To PRACTISE DAILY WHAT I READ !

R. N. B.

The Coral Missionary Fund.

Hiss A. Cooper .	£1	0	0	MAGAZINE FUND—			
Miss E. G. Clarke .		0	7	6	Miss A. Cooper .	£0	10
"Our four little Lassies" .	0	0	4			0	0
H. B. .		0	0	4	Co-HELPERS—		
OUR LIFE BOAT—					INDIA, NORTH— <i>Bhogulpore</i> —		
Miss A. Cooper .		0	10	0	To Rev. T. Scott—		
REFUGES—(<i>Boys</i>)—					Collected after Children's		
The Hon. H. Baring, for J.					Sermon, Canning Town		
Pellet and R. Peachey .	5	0	0		Mission Church, for <i>General Fund</i> .		0 10 8
CHURCH MISSIONARY VER-					<i>Benares</i> —		
NACULAR SCHOOLS—					To Rev. C. Cobb—		
INDIA, SOUTH— <i>Arrians</i> —					For "Charlotte, Jane, and		
K. G., for "Joseph C." .	4	4	0		Bridget Hobson" .	12	0 0
Jesus Lane S. School, for					For "Alice Charlotte Sin-		
"William Newton" .	7	6	0		clair" .	3	3 0
INDIA NORTH— <i>Amritsar</i> —					For "Jessie White" .	2	2 0
Per Mr C. Wightman, for					For <i>General Fund</i> .	0	0 4
"Edward" .		3	8	2	INDIA, SOUTH— <i>Masulipatam</i> —		
NAZARETH— <i>Palestine</i> —					To Miss Pennefather—		
Malvern Missionary Grove,					Miss Ponsonby, for "Kota-		
for "Adla" .		2	0	0	pelli Ponsonby" .	2	0 0
					Our Workbasket, for "Mary		
					Louth" .	4	0 0

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Prayer.

FATHER of mercies, and God of all consolation, look down in pity on the wounded and disabled in this terrible season of war and bloodshed. Relieve their pains, and comfort them in their distresses. Restore them in Thine own good time to health and vigour. Help them to bear Thy chastening with resignation, and overrule it for their spiritual welfare. We thank Thee that thy beloved Son hath come into this rebellious world as the Prince of Peace, and hath made peace for us who were Thine enemies, by the blood of the cross. By His Word and Spirit teach those who are at strife to live in peace and charity with one another ; and do Thou, in Thy mercy, hasten the blessed time when war shall cease unto the ends of the earth. In the name of Jesus Christ we ask it. Amen.

Little Begum ; or, the Indian Bride.

BY A MISSIONARY'S WIFE.

IT is very difficult to get girls to come to school at all after they are ten or twelve years of age. They must be bribed to remain, by making them monitors. One girl after she had been two years with us, and had read through the Gospels, was taken away from us to serve the usual apprenticeship with her mother-in-law previous to her marriage. We begged hard for her to be allowed to remain a little longer, but her services were required in the household, and they would not let her stay. She was allowed to take her books with her, a New Testament and a reading book, but as she went to a distant village, we quite lost sight of her. Two years afterwards, while visiting a patient, I noticed some one reading aloud on the house-top, and, listening, heard the words of Scripture, and recognised with much pleasure the voice of little Begum. On going up the steep ladder which led to the house-top, I called to her, and she responded with expressions of the greatest welcome, "O teacher, I am so glad you have found me out ; I have not forgotten the lessons, and have taught these six little girls to read," shewing me her little scholars with pride. I found that three of them could read nicely, and with understanding, while the well-worn books proved that they had been constantly studied. I promised to come again, for Begum was married, and under Purdah,* and there was no chance of her being allowed to come to me. However, the next time that I inquired for her, I found that the whole family had moved soon after my first visit ; and in a large native city, without any very effective police, and a shifting population, it would have been

* Purdah is the native word for a curtain, the expression signifying that women in purdah may not go out, or suffer themselves to be seen, except by their husbands and female friends at home. If even a doctor visits them, they sit behind a curtain while he speaks to them.

difficult, and in fact almost impossible, for me to have found her again, and they had evidently removed in order to escape my visits. After the severe cholera season of 1867, as I was coming out of the church one day, a beggar woman stopped me, and said, "Are you the teacher sahib? Little Begum has sent me to ask you to come and see her. She is very ill." "But I do not know where she lives." "I will take you to the lane, and shew you the house, but they would be angry with me if they knew I had fetched you." I, of course, went at once with the beggar woman, and after many windings through the lanes of the city, we came to the place, and my guide, after pointing to the set of rooms which Begum's friends inhabited, suddenly disappeared. I went up stairs, and walked into the inner room. On a charpoy, surrounded by wailing women, lay my little Begum, apparently very near her end. The mother-in-law came forward weeping, "Sit down here on the bed," she said. "Begum has been pining for you; she will get well when she sees you." The girl tried to raise herself and put out her wasted hand to me; she evidently had neither time nor breath to lose in this her dying witness to the work wrought in her soul. "Teacher, I believe, I believe in Jesus; not the prophet Jesus,* Jesus the Saviour." Then turning to her friends she said, "You tried to keep me from the teacher, but you cannot keep me from Jesus, thank God." The mother-in-law closed her eyes, and offered me her books. I said a few words to them, and gave the books to one of her little pupils, probably her sister-in-law, and asked her to come to school, which she did shortly afterwards. I was always afterwards received in the house as Begum's *Piari*, her friend, and could rejoice that the seed sown in the school had brought forth such fruit.

* The Mahommedans believe in Jesus as a *prophet*; she meant to say she was a Christian.—ED.

Christmas time in the East of London.

WITH A WORD ABOUT THE WAR.

FOR many years past it has been the custom of the Coral Fund to help to give the "poor folk" of our own missionary's district a tea at Christmas time, or the New Year. But of late, the subscriptions to this tea having fallen off a good deal, we make known our want this year in due time, knowing that the appeal for a few pounds will not be made in vain. We may add, that the winter is likely to prove one of unusual trial to our poor, since the so much to be deplored war has already caused many articles of necessary consumption to be raised in price. We shall therefore be grateful for any contributions to our poor box.

In reference to the war, we will only say that we have not hitherto opened a subscription list in aid of the sick and wounded fund, there being already so many channels offered; but we need scarcely say, that should any friends find it convenient to send their contributions through the Coral Fund, we shall be only too happy to become the medium of transferring them to the International Society.

Mission in Palestine.

NAZARETH, *July 12. 1870.*

MANY thanks for your kind letter dated May 12., and and for your permission to use the £5 for our school at Medshdel.

I have to inform you that I have bought the house already, as the matter was very pressing, for the former house was too bad to stay any longer in, and I was afraid the school might suffer. We had neither any proper nor regular place for our service on Sundays.

Since I wrote my last letter to you, the prospects of the country have changed very much ; but I am sorry to say that the change has been for the worse. At that time we did not feel it as we do now.

On account of the different misfortunes mentioned in my last, the prices of provisions are very high, the water scarce, and hardly any labour for the poor people ; for, if the harvest turns out a failure, trade suffers, and only those who deal in corn make money at their pleasure—they raise the prices of the same, and there is no regulation whatever in that respect.

At the same time, the Turkish Government makes the people pay the full taxes, though some of the fellahin (peasants) have no bread to eat for themselves or their families.

At Gaza and its neighbourhood, I heard that about 40,000 souls left that part and went to Egypt, and, thanks to the Egyptian Government, the poor people were assisted, helped, and saved from starvation.

At Constantinople there was a great fire some time ago, and the Turkish Government was obliged to pay attention to the great misfortune and misery it caused ; but I think that Palestine is as badly off, or even worse, than that rich city, in which the money of the whole empire is heaped, or rather squandered, in hundreds of foolish ways. The Pashas, who are sent from there, take the blood of the nation, and, like our foolish Arabic doctors, bleed their patients again and again, and, when a man dies of exhaustion, they coolly say it is "from Allah." They fill their purses in the short time they are permitted to stay in the Pashalic, and do not care what becomes of the country after they have left it.

The spiritual state, alas, is not better, for all the temporal difficulties are only the consequences of it ; and it is on account of the sins of the inhabitants of this land that the curse of the Lord is still upon it ; and the Oriental Christians



NATIVES OF PALESTINE.

not only were unable to remove it, but they themselves lost what they had, so that the light of truth is almost extinguished in their churches.

The only means to help the poor inhabitants of this land is to bring the pure gospel before them by such people, who not only preach but who lead a godly life, and shew to Mohammedans and Christians what real Christianity is.

A second means is the education of the young, which is not less, but even more, important than mere preaching. Christ himself, and afterwards His apostles, were living examples of the power of God and His Spirit working in them, and the shortest and surest way is, no doubt, to imitate them as much as possible—for our Saviour is the master of every Christian—and to become like Him must be the first aim, and is the only way towards perfection.

I am sorry to say that I am not able to speak about great success in our work; and I think the greatest fault is on our side, for there is not yet the organisation of the work one might wish, and the labourers, especially those who do not seek their own (Philip. ii. 21), are very few, compared with the great harvest before us. Satan tries (and he often succeeds) to get those who are sincere out of the work; and the "hirelings," what harm are they doing to his kingdom!

On the whole, I find the people of the villages much more willing to hear the truth, though they are ignorant, with regard to spiritual things; yet they are simple-minded, and not by far so full of tricks as the people in the larger towns, who either don't care for religion at all, or keep to any community for the sake of worldly advantages, as in the Turkish empire those are most cared for who are the strongest, and of whom the Turks are afraid. Spiritual strength is very little valued; though, in the end, it will be the power to which all nations must yield, when Christ our King shall establish His everlasting kingdom, every perishing thing will

be of little avail ; and blessed are all those who do something towards the erection and establishment of that kingdom.

I shall be very thankful to you if some of your friends are able and willing to assist us a little, to enable me to pay for the houses at Medshdel soon ; or, if some can give a little help for the many poor who come to us for assistance.

We should be very glad to see you here in the " Land of Promise ;" and from Nazareth you might make excursions to Mount Tabor, about seven miles ; to Tiberias, about seventeen ; and, on the top of the mountain on the foot of which Nazareth is built, you would have one of the finest views you can imagine ; for from one spot you may see Mount Carmel, the sea, Great and Little Hermon, Mount Tabor, Safed, mountains of Gilead, the valley of the Jordan, the plain of Esdrealon, &c., and we should be most happy to do everything we could for you. The only difficulty is, that all journeys have to be made on horseback ; but the horses are very sure footed, and go over the bad roads as well as the European horses over the best roads.

From Jaffa to Jerusalem the road is pretty good ; and from Beyrout to Damascus omnibuses are going every day. There, the road is as good as any in Europe.

We hope that the improvements now under consideration will be made. Though the Turks are slow, they are pressed by European influence, and most of the work is being done by foreigners. The heat is very great at present ; and it is not a small task to be so much exposed to the burning sun at our church building. But I am glad to say that the work is going on faster than before.

Please remember us and our work—cursed Palestine and its inhabitants—in your prayers. And with our united, kind, and Christian regards, I remain, gratefully and sincerely,
yours,

J. HUBER.

P.S.—In case you get any contribution for me, will you

kindly take a cheque from the C. M. Society on Messrs Heald & Co., Beyrout.

NAZARETH, *July 7. 1870.*

MY DEAR MRS ——.—I take the liberty of writing you a few lines to-day, to ask your kind help in collecting an extra sum for us this year, for I find £10 will not be enough for each child, provisions being double the usual price.

I feel great reluctance in asking my friends for this additional help, and have not done it without first trying to do without, but I find I cannot, and so am perforce writing.

It is a terrible year—scarcity of corn, scarcity of water, scarcity of vegetables, we are really sometimes in despair.

I have written to some friends in Holland for flour, and hope they will send us a few barrels. Such would be an immense help.

I have not written to you for a long time. I have often intended doing so, but my time is very fully occupied, my assistant being now in England for change, and I have but my native assistant. What with the heat, and not over good health this summer, I find the days almost too short for my daily work.

We have now twenty boarders and about forty-six day-pupils—a large number daily gathered together to hear and learn of the blessed Jesus.

Some are making good progress, not the least is “Adla Malvern.” She is growing so tall and so mischievous-looking; in fact, she is the source of all fun; she is a nice bright girl. I have taken another and younger sister of hers into the house, quite a little one.—With kind remembrances, believe me, very truly yours,

E. M. HOBBS.

P.S.—Should you succeed in collecting anything, please pay it to my account with Messrs Heald of Beyrout.

Help for the Noble Memorial School.

MASULIPATAM, 20th July 1870.

DEAR MADAM,—Your kind note, with the draft on the C. M. Committee in Madras, for the support of the boys, W. S. Bretton, S. H. Thompson, and W. St John, came safely to hand, and in due time. But I had just returned from a visit to my old station in the jungle, having availed myself of the hot-weather vacation ; and on commencing school again, was so pressed with business and arrears, that I was quite unable to reply to you. I cannot now write as I could wish, having but little personal acquaintance with the boys for whom you kindly send the support, owing to my having only recently returned to this school. I have asked the two teachers who are responsible respectively for their classes, to tell me about the boys' progress. They give, I think, as favourable account as we may fairly expect.

The school consists of 280 boys, some of them almost men, and perhaps many of them fathers. It is divided into 11 classes, or stages, in which a boy is expected to advance at the rate of one a year. The number of teachers is 17. Each class has one hour's Christian instruction every day. And we wait for God's Holy Spirit to water the seed thus sown, that it may bring forth fruit to eternal life in many hearts. "The day shall declare it."

We are now engaged in erecting a permanent building for the school, called the "NOBLE MEMORIAL SCHOOL." It was the cherished idea of his later years to accomplish this, but he was cut off before the foundation was laid. We have at present nothing but the most confined and inconvenient place ; but the new hall will be a great boon to us. Our funds have run short ; bricks and mortar are dangerous things

to touch. Will the Coral insects, do you think, help to raise a few *steps* for the approaches to the building? I have also to acknowledge, before I conclude, with many thanks, the safe receipt of a small box, containing a microscope for *W. Silesia Bretton*, through Mrs Sharkey. Entreating a continued interest in your prayers for our work, and the hearts in which we strive to work, I remain, dear Madam, very sincerely yours,

CHARLES TANNER.

Satthianadhan, the Catechist.

THE REV. R. R. MEADOWS TO HIS SUPPORTERS.

January 29. 1870.

“ I HAVE a large district. The whole is 1400 square miles, and contains a population of 270,000 people. To work this, I have the aid of three native catechists, and, of course, a great many lay helpers, catechists, and school-masters. The three native brethren have their separate slices of territory cut off for them, and for which they, at least two of them, are responsible. The third is younger in experience and of less ability, and requires my visits in his portion of the district. In my own portion, I have the large town of Sivagasi, close by our house, with 10,000 people; the larger town of Srivilliputter, with 20,000 people, eleven miles off; and Virdupatti, with its 10,000 people, fifteen miles off. This is where Satthianadhan is, who, besides being the preacher for the town, has some sixty villages lying close by, to which he has to go every half year. The town is one of the most enterprising in my district. Native people prize a large reservoir of water in their town above all things. The people at Virdupatti have just built one at enormous expense. It is technically called a ‘tank,’ but would better be described by the word ‘lake,’ for it is a large, deep place, on which boats could float, and on which

the god is usually carried once a-year. There is a temple in the middle. They had to cut and build a channel to bring water from the distance, perhaps, of two miles. And now they have built large bazaars of two and three stories on the four sides, and, for India, they look really imposing.

“Satthianadhan has had great trials the last few months, all arising out of the floods of rain we had in November. They left the town very damp; and his house, being only of mud and thatch, was very damp. Both he and his wife had ague, but recovered. Then their infant died from some affection of the lungs. I have just now heard of the death of his mother, from fever, as well as that he himself has had ague again. He was the first of the family that joined the Christian religion, and a sincere and hearty believer he is. His mother and father resisted a long time, but have become Christians for about a year, more or less. They were ignorant, though apparently sincere, people. The town of Virdupatti is a very trying one to preach in. The people are not great idolaters, that is, worshippers of false gods; but covetousness, the god mammon, is their great idol. They always seem too busy to listen. They are a trifling people too. As I pass down the street, one nudges the other, and says, ‘Now you go and be a Christian.’ Or, if one shews a disposition to read our books, then they laugh at him, and say, ‘Here is one who is going to join you.’ However, Satthianadhan reports that there are several secret disciples, who, he feels confident, will soon make an outward profession. Satthianadhan’s own manner with them is most loving and winning. He seems to be the right man in the right place. If he were a man of greater learning or ability, he would be drawn into the snare of writing petitions for the magisterial court there. But he is pious, simple-minded, and earnest, without any power to help the people in their worldly affairs, and therefore without the temptation.”

An Appeal from Ellore.

THE Rev. F. M. Alexander writes :—" Many persons are ready to support girls in our boarding schools, but we find it most difficult to find any support for boys ; and yet there is the same pressing need for them ; and their cases are often as interesting, and their future much more important. It has always been my principle, to which I *rigidly* adhere, *never* to give support to boys or girls in our village schools, except in cases where boys have been deserted by their parents, for the gospel's sake, or in cases of extreme poverty, where the parents are really unable to support their children. I have *never* allowed a single exception to this rule ; though, by a trifling assistance here and there, I might easily double the number of children under instruction. But I do not think it is a right principle to work upon ; and, therefore, I prefer to wait till a real desire for education springs up, rather than stimulate an unhealthy growth. In the list, herewith forwarded, you will see there are several cases where support has been necessary. Till lately, these children were kept in their several villages ; but, as they are now growing up, and would get on better in our central school, I have brought them into Ellore, under my own more immediate superintendence. Joined with the above are two boys who have read steadily in the village vernacular schools ; but, as their services are valuable in the cultivation season, and as their parents have hitherto borne the entire expense of their support, it is only natural that they would withdraw them, more or less, from school during the busy season, whereby the boys' studies suffer, and their attention is drawn off. These three boys, whose names are given, I have lately brought into Ellore. I have no support for them, and no regular supporters for the others. But that never makes me hesitate an instant, for, in a hundred ways,

the Lord has shewn me that He will never suffer me to want ; and, perhaps, nay, certainly, He is sending you to my help for this very thing. The need is much more pressing than for the girls. Perhaps your young supporters would transfer their help to one of the boys. I have not a single supporter* for them ; or, if not, you may kindly bear this in mind, *and send me help when you can.*

Generally, as regards the girls' school, there is much to interest and cause great joy to us, its founders. Most of the girls are from villages in our own district—the children of our inquirers.

In almost every case there is a touching history of its own, which draws us to the girls, and makes us love them as our own. We look on our girls' school not merely as an institution to benefit the children taught in it, but more as a powerful auxiliary in the reformation of the people, for we expect these girls to go back to their villages, and there, as wives and mothers, to do good in their day and generation. After ten years of patient sowing good seed we are beginning to see the fruit we desire. Several of our elder girls are now married in different directions, and more are to follow in the course of the year. Some have disappointed me in not coming up to the *full* measure of our expectations ; others, again, are all I could desire. . . . We are getting on very nicely in our school. This very month two of our girls have been betrothed to young men in our district. In a short time they and another one will go forth to different villages where their husbands live, and I trust they will be the means of doing a good work, by strengthening their husbands and other relatives in their holy faith, and, by influencing others besides relatives, to adopt our holy profession. I assure you I cannot adequately convey the importance I

* One boy has been adopted, since this was written, by Coral Fund friends,

attach to our girls' school. I look upon it as one of my most potent auxiliaries. First of all, when a girl is given to us, it is a great pledge of the parents' steadfastness. Having the child in our school gives us a great hold over them; and we always do find, in fact, that the parents of our girls cleave the more closely to us as soon as they have them in school. Again, the wives of our native mission agents are always the best of our girls; they follow their husbands to the villages where they work, and there they teach the girls in the village school reading, sewing, Scripture, &c., and, in some cases, they have a large class of grown women to teach in reading and in Scripture, besides the more important instruction given by their life and conversation, and the example of a well-ordered home; and lastly, as mentioned before, the great influence of our girls as the wives of our people. You see all that I have mentioned is quite independent of fruit in the school itself; but this, too, has to be borne in mind, for our school affords a refuge and a haven of salvation to many who would otherwise be reprobates.

(To be continued.)

The Coral Missionary Fund.

Black Rock "Mission Army" . . .	£0 11 10	OUR LIFE BOAT—	
"Our four little Lassies" . . .	0 0 4	S. S. Hill . . .	£0 1 0
OUR OWN MISSIONARY—		REFUGES—(Girls)—	
Miss Hill . . .	0 2 6	The Hon. Miss Stanley, for	
Miss J. Hill . . .	0 2 6	Helen L'Estrange . . .	1 0 0
Miss Stevens . . .	0 2 6	CHURCH MISSIONARY VER-	
		NAOCULAR SCHOOLS—	
NIGHT CABMEN'S MISSION—		INDIA, NORTH— <i>Bhogulpore</i> —	
Per Miss A. C. Hall—		Miss Clayton, for "H. Mar-	
Mrs A. S. Elam . . .	1 10 0	tyr" . . .	1 17 9
Captain G. M. Baynes . . .	0 10 0	INDIA, SOUTH—	
"Mary" . . .	0 2 6	<i>Sacchiapuram</i> —	
"A. P. S." . . .	0 2 6	Old Croft House, Quarndon,	
		for R. H. Oldcroft, "The	
		Star," . . .	2 0 0

SANGARA CATECHIST—		
Young Men of Tunbridge Wells	£2 10 0	
SANGARA MASTER—		
Ibid.	2 10 0	
NOBLE MEMORIAL SCHOOL—		
Miss Fox, Durham	0 10 0	
MAURITIUS—		
Juv. Miss. Assoc., Stoke, for "Francis Stoke"	4 4 0	
AFRICA, WEST—Lagos—		
St Clement's S. Sch. Liverpool, for a Boy	7 0 0	
CO-HELPERS—		
INDIA NORTH—Bhogulpore—		
To Rev. T. Scott—		
Mrs Henty, for "J. and C. Guthrie"	8 0 0	
Benares—		
To Rev. C. Cobb—		
Proceeds of Barnsley Juv. C. M. S. Meeting, for "George and Elizabeth Barnsley"	4 6 2	
Miss Bickersteth, for "Benares School"	2 0 0	
Ibid. for "Luleana Jackson"	1 11 6	
INDIA, SOUTH—Masulipatam—		
To Miss Pennefather—		
Gosport Juv. Miss. Assoc., for "Matthew Gosport"	1 11 6	
AFRICA, WEST—Ake—		
To Rev. C. Malden—		
Miss Harrison, for "Martha Barham"	£3 3 0	
Capt. Baynes, for "Amelia Westcott"	3 17 0	
Mrs Luck, for Paul Thomas	3 3 6	
Old Croft House, for "Mary Anne Barber"	2 0 0	
E. A. Don, for "Florence"	1 0 0	
LAGOS—		
To Miss Christie, for <i>Oshielle Harmonium</i> —		
K. C. C.	1 10 0	
J. Malden	0 10 0	
C. A. MacTurk	0 2 6	
B. MacTurk	0 2 6	
M. E. Barber	0 5 0	
Attie	0 2 6	
Nellie Quilter	0 2 6	
E. Holberton	0 2 6	
Bethia Elliott	0 2 6	
Josephine Starling	0 2 6	
Oshielle—		
To Mrs Michell—		
Mrs King Sampson, for "Caroline Sampson"	2 2 0	
A. Z., Quarterly Subscrip.	0 2 6	
MOOSE FORT—		
To Rev. T. Hawkesley—		
Miss Harris's Pupils, Clifton, for "R. Izeroff"	4 10 0	
Miss Barrett's Pupils, for "W. Wesley"	0 5 0	

N.B.—A mistake having arisen among some of our Subscribers to the Bhogulpore Schools, respecting their protégés drafted to the Benares Training Schools, we beg to state that the subscriptions for their support and education should be paid as usual to the Rev. T. SCOTT, Co-Helper for Bhogulpore, as Mrs Drose still makes the payments for them, and receives them in the holidays.

The Goral Missionary Magazine.

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Prayer.

O LORD give unto us a spirit of zeal and self-denial in the work that Thou dost entrust to us; give unto us grace to do it wisely and well; and grant us the aid of Thy gracious Spirit, that we may do it all to Thy glory with singleness of heart, seeking Thine honour and the good of our fellow-men. This we ask for Jesus' sake. Amen.

Bethlehem in Judæa.

AT this season, the name of Bethlehem has a sound of glad tidings to every Christian's ear. And shall we, who are full of joy and rejoicing over them, refuse our sympathy, our hand held out in help, or the mite that we can spare, to the poor, suffering, benighted inhabitants of the land whence the glad tidings came to us?

We have had a letter from the wife of a Missionary at

Bethlehem, telling such a quiet tale of touching suffering, that it fills us with sadness, and we fain would send some help where so much is needed. After relating how she had nursed a little native adopted child through a malignant form of typhus fever—even washing its linen herself, that the disease might not be conveyed elsewhere—we next learn that she herself is attacked and brought to the verge of the grave, which already holds the little one that was so dear to her. Her husband, their eldest child, and a niece are all laid low together, and the need was sore in the little household; but help was at hand, and it came from the Deaconesses in Jerusalem, two of whom nursed the sick family for two months, taking charge of the younger children as well.

Then the weakened, worn-out mother, rising from her sick-bed, sadly pulled down, was sent home for the benefit of her native air, to a quiet little village not far from Berlin, where two of her children who had been born in Bethlehem, were, she writes, “looked upon with wonder,” for the simple country people could scarcely believe that their eyes beheld really children from Bethlehem in Judæa! “We soon got better,” she says “in our dear home. Ah! what a sweet thing is home!”

However, in a few months they were at work again in their old quarters. “We have,” she continues, “seventeen orphans with us besides two children of our own; three of the former we have lately taken. The first is a little fat three years’ old boy, called Abdallha (the servant of God.) His father is dead, and his mother married to another man. This little boy was left to the care of her first husband’s relations, and was a great burden to them. As I was going along the street one day, I found the poor little creature sitting naked by the wayside, playing in the sand. I took him in my arms, but he was afraid of me, and slid down, and ran away. I

followed him to his relatives' house, to whom I said it was a shame and a sin to leave the child naked in the streets. The woman replied quite composedly, "I have been washing his shirt, and he has no other to put on, so what should I do?" I replied that it was miserly on their parts, for that they were not so poor as not to be able to provide the child with two shirts. The husband then approached, and begged me to take it into our house. We considered the matter, and as we felt sure that if we did not, the boy would be ruined body and soul, we consented. At first he gave us a good deal of trouble, for he had been accustomed to neither order nor obedience, but now it is better. The second child is a poor Bedouin boy, whose whole body bears marks of utter neglect,—a head covered with sores, an eye disfigured, and with prominent swollen lips. He came to us half-starved. His mother has married a second time, and here the bad custom prevails, that a woman may not keep with her the children of her first marriage. The boy is about nine years old, and is called Saleman. He has good abilities; and is well behaved. The third child is a girl from Abyssinia—about thirteen years old—called Saide (the joyful one). She was stolen as a little child from her country, and brought to Jaffa as a slave. She says she was nine years there, then she fell ill and was sent to Jerusalem, and afterwards sold to a man for £20, who wanted her as an attendant on his invalid wife. However, as she is not only what her name signifies, a joyful one, but also frolicsome, she was not much help to the sick wife, so they brought her to us after eighteen months, and begged us to take her into our school, as they could not bring her up. When I heard how naughty she was, I was a little afraid she might spoil the other children. However, we said we would try her for a few weeks. At first, she really did give us a good deal of trouble, but we hope, with God's help, she may yet become a good child.

Our other children are going on very well. The four bigger Bedouin boys work out of school hours at carpentering, and make all that is wanted in the house, which saves us many a piastre. The girls help too.



WELL AT BETHLEHEM.

Now I must tell you that here and round about Bethlehem, there is terrible poverty and suffering just now. It began last winter, on account of the lack of rain. There was so little that neither the wells nor the land got their sufficiency of water. But at length God heard our prayers, and sent plentiful rain. In April we had even a fall of snow, a

rare thing with us, which lay in some places for two days on the ground. The corn shot up into the full ear, so that every one was rejoicing in the prospect of a glorious harvest, when lo ! it pleased the Lord to send such a hot south wind, that all was dried up and scorched, so that nothing remained but husks and straw. In many places there was no harvest at all ; the others had but the sparest ingathering. In consequence of this, wheat is double its usual price. But added to this, another plague visited us—the locusts. The creeping ones came first, and the poor people were sent out to catch them, but they said very soon, “ We are dying of hunger while we gather the locusts, for no one gives us anything.” So the government ordered that every tax-payer should deliver one *Sah*, and hundreds of *Sahs* were brought and cast into the house of the magistrate. Here the stench from the decomposing locusts was so dreadful that we could not even pass through the street. So then the creatures were laden on camels, mules, and asses, and carried away, and cast into David’s well, and covered with earth. But this was not the end of the plague. So the convents offered money to the poor to gather the locusts from the fields, which they did, and brought them in great heaps before our doors. We paid a half *beschlek* for each *Sah*. . . .

I trust the Lord will open some hearts to help us in this time of great need. The people constantly say to me, “ We have nothing to eat for ourselves or our children, and must go hungry to bed.” We help as much as we can, but it is as nothing among so many. In doing them bodily service, we can sometimes call their attention to their greater spiritual need. This is a trying field of labour. Pray for us, for Bethlehem, and for all the Holy Land; and if you find a heart willing to devote a “ mite ” to the birthplace of the Saviour, we shall receive it with thankfulness.”

The Stranger within our Gates.

THE following letter and report having lately come into our hands, we reprint them here in the hope that perhaps some may be found among our readers to befriend the Society through the medium of the Coral Fund:—

*“Operative Jewish Converts’ Institution,
Palestine Place, Bethnal Green,
London, E., 3d October 1870.*

“DEAR MADAM,—During the past year an effort was made to raise an additional sum of £300 in annual subscriptions, so as to place the above Institution on a firmer basis. Nearly one half of this amount has been subscribed. It is hoped the remainder may be given during the next six months. May I ask your kind attention to the enclosed papers. Should the object commend itself, perhaps you will kindly add your name as a promoter of this good work.—I remain, yours faithfully,
WM. GRAY, Secy.”

“THIS Institution was established in the year 1831, by the persevering zeal of the Rev. Charles Simeon, the Rev. Dr Marsh, the Rev. C. S. Hawtrej, and other early advocates of the Jewish cause.

“The Divine blessing resting upon the effort to preach the gospel to the Jewish people, soon brought to light two facts; first, that a confession of faith in Christ deprived the believing Israelite of his former means of subsistence; and secondly, that ignorance of a trade, and of Christian habits, made it almost impossible to procure a livelihood at all after Baptism. This Institution provides the convert with a Christian home, suitable employment, regular hours, religious instruction, and parental superintendence—the whole being under the direction of a clergyman suitably qualified.

"The inmates are instructed according to the catechism and formularies of the Church of England, attend the Sunday and Week-day services at the Episcopal Jews' Chapel, and thus form the nucleus of a Christian-Hebrew congregation. They are taught Christianity in practice as well as in theory, and learn the importance and bearing of Christian principle upon the every day business of life.

"More than six hundred believing Jews have partaken, in a greater or less degree, of the temporal and spiritual privileges before described.

"With regard to the impression made upon their minds and hearts by the religious instruction imparted to them, it has verified the parable of Him who spake as never man spake. The good seed has been sown. Many have received it 'by the wayside;' some 'into stony places;' others 'among thorns;' while many have 'received it into good ground;' they have heard the Word and understood it—they have borne fruit, and have brought forth, some an hundred fold, some sixty, and some thirty. In other words, some have proved unworthy of the benefits conferred upon them. Several are occupying respectable positions in society, whose moral conduct, in the estimation of the world, may be considered irreproachable. A large proportion, however, are living consistently with their Baptismal engagements, and are giving evidence 'that at this present time also, there is a remnant according to the election of grace.'

"Many are printers or bookbinders; several are missionaries to their benighted brethren; whilst others are ordained ministers of the Church of England, Scripture readers, teachers of languages, &c.

"If the Institution has been the means of bringing the 'one of a city, and two of a family' to a saving knowledge of the Lord Jesus as their Messiah; if, through its instrumentality, there has been joy in heaven over the repentance

of many a lost sheep of the house of Israel ; if Christ has been thus glorified, and immortal souls saved, it surely deserves the support of all who can sympathise with, and who desire the present peace and eternal salvation of the Christian Israelite."

**Anapuranam and her Companions; or,
"Tell her I want to learn."**

PANNIKULLAM, TINNEVELLY,
September 1870.

MY DEAR MRS —.—While at Madras some years ago, several girls in the Church Missionary Society's Boarding School were supported by the Coral Fund. Since my marriage I have the Pannikullam boarding school given into my charge, consisting of fifty-six girls, all supported by friends in England and India, with the exception of ten of them who have applied to come here, and have been accepted in the hope that my appeal to your society (the Coral Fund) will not meet with a refusal. They are all, with one exception, remarkably intelligent and quick girls, so anxious to study, and waiting with anxiety for your reply, which will determine whether they remain or go. If accepted, you shall hear accounts of them yearly, or (as I believe, you send a yearly or half yearly schedule), it shall be filled up with all particulars that are required. The following are the girls that have no supporters, and for whom I appeal to you :—

Susannah, the daughter of a catechist in my husband's district, and a child who has been about three years in school. Her supporter, Miss Nash, having been taken away, she has to depend entirely on the school fund, which, of course, cannot always support her. She is about seven

years old, and so promising and bright, that I should regret exceedingly to part with her for want of help.

The second is *Marian*, aged six, the daughter of a school-master formerly of this district, but who has left for a higher employment in Palmacotta, but continues to send his children to me. She is even more clever than Susannah. A sharp child, and with such spirits that always lead her into trouble ; but she is very truthful, and this is a great thing, considering what a temptation there is to stealing and lying in this dark heathen country.

The third is *Mary*, the daughter of a catechist of this district, who was taken away three years ago by cholera, and left his children entirely dependent on their mother, an educated young woman, but with means entirely inadequate for the support of her children. She has therefore asked me to receive them, and I have done so. She is eight years of age.

The fourth and fifth are *Anapuranum* and *Annal*, two sisters, children of a former inspecting catechist in this district, who was suddenly taken away by cholera seven years ago. Their mother had kept them at home till now, as she required their help, but brought them to me at the beginning of this year, and I am very glad that I received them, as they are both well behaved children, very obedient and anxious to please, and the elder girl very quick and intelligent. She is now twelve years old, and, but for her coming too late to school, she would now be in the first class. She is trying hard for it, and I feel sure she will succeed. Her younger sister, eight years old, is not so sharp as her sister, but by no means stupid. They are most anxious to stay, and when I said to the eldest girl, "I do not know whether that lady can send the money for you both," she began to cry, and said, "Oh she will if you ask her, and tell her I want to learn," and now she knows that I am writing, and is so pleased.

The sixth is *Guanavactivoo*, the sister of the little girl whose father died of cholera, and whose mother, a very well educated girl of Mrs Thomas's school, cannot support them. She is a lively little thing, and, being so young, thinks more of play than lessons ; but this will come in time. She is not more than five years old.

The seventh, *Kirubaypetal*, thirteen years old, is a cripple. When she was seven years old, a rheumatic fever attacked her. Her life was despaired of ; but after weeks of acute suffering she was raised from that fever, only to find herself crippled for life. Wherever she goes, it is in a little bandy we have had made for her, pulled by one of the girls. They are very kind and tender to this poor helpless girl, whom it has pleased God to afflict thus severely ; but with this trial He has bestowed on her such a memory that, though when she came she could scarcely read, she does so now with great fluency, and passing from the third class, she is now in the first. She came here as a heathen ; but now earnestly desires to be baptised. My husband intends doing so shortly, when she will receive the name of *Kirubaypetal*, which means, "I have received grace," and I trust she has. I trust she has become a child of the Saviour, and that when she is called to leave this life, which has been one of such trial to her, she may be found in Christ, clothed in His righteousness, and meet for His kingdom. For this child I must beg you not to refuse, for who knows that, helpless though she is, she may not be the instrument in God's hands of doing much good to her countrywomen.

The eighth girl is *Kirnbay*, the daughter of a catechist of the district adjoining this, but owing to his death, his family have removed into ours, and as her mother, an educated and decided Christian woman, is my matron in the school, I have, at her request, received her little daughter, now seven years old. This is the only one amongst the ten I now

write to you about who is not bright, but her mother, who is very anxious that she should learn, takes great pains with her, so there is every hope of her getting on.

The ninth girl, *Jovannal* (or *Johanna*), is the daughter of a farmer in this district. An excellent Christian, who, after attending to his fields, &c., spends the remainder of his time in speaking to people of Christ. May his endeavours be blessed! His daughter has been now but four or five weeks in school, and has already given proof of her ability. She is timid and retiring, but obedient and quick in her lessons.

Tenth, *Marial* (or *Mary*), aged nine years old, is the daughter of a catechist in our district. She has, owing to delicate health, been rather spoiled at home, and, on first coming to school, two months ago, did not at all like the idea of remaining, but a little quiet talking to, and telling her of the vast difference of educated and uneducated women, has done her good, and she seems quite happy, and has never since spoken of going home.

These are the ten whom I have received, and for whose support I now write, and we feel that the Lord, whose work it is, will send us help. Education is now so important amongst females—and if we wish to see love for learning, and more civilisation in the coming generation, the mothers of the present time *must* be educated. What a difference we already find in the children who have been brought up in boarding schools under the missionary and his wife, to those who have lived with their parents; the latter scarcely, and sometimes not at all, understanding when they are spoken to in their own tongue. They stare at you, and run from you screaming and crying; while the former, though not forward, meet one with a smile, answer politely and intelligently, and try to persuade their uneducated companions to behave better, so that without asking, one almost always can say whether a child is of educated parents or not, or whether she has been in our boarding schools.

Trusting to hear from you shortly that my request has been granted, with our united kind Christian regards to yourself, I remain, yours sincerely, M. MILL.

A Glimpse of a Northern Home.

STANLEY, August 10. 1870.

"DEAR MADAM.—We are expecting to receive shortly the gifts of clothing from you and other kind Christian friends in England; and I am sorry to be obliged to write before they reach us, but here we have no choice, as we have only two regular opportunities of forwarding letters in the course of the year, and we must take advantage of these opportunities when they occur. I should have been glad to have been able to say something about the different articles, but I must leave that until I have an opportunity of writing by the winter express. You need not, however, be under the impression that the woollen things which you have sent will be less useful than cotton things. This may have been Mr Kirkby's experience in the far north, but here we find any article of clothing very acceptable. Particularly this year we find every little assistance of the greatest value, as our people are more needy than usual. You are perhaps aware that all our people are hunters, depending entirely upon fishing and the chase for both food and clothing. When fur-bearing animals are numerous they are able to collect a good quantity of furs, which they barter for clothing, but when fur hunting fails they have no other resource. Last winter the fur animals were very scarce, owing to destructive fires having run over a great part of the country. Consequently our Indians are poorly off for clothing, and they are glad to get any help, and willing to work for us and for the benefit of the Mission. They know that the things are sent for their

good by kind Christian friends in England ; but we endeavour to lead them to help us with their labour in return, and in this way, they value the gifts more, and at the same time, they are taught the Christian duty of helping their minister, and otherwise assisting in what is being done for them. That they appreciate, in some measure at least, the value of the privileges which they so freely enjoy, you will learn from the fact that, during the past year, they have given eighty-eight days' work gratuitously, as offerings to their church, besides working for the gifts which they receive. The Indians of this country are apt to become very indolent and ungrateful, but it is, in many cases, owing to mismanagement. The first missionaries to this country, in many cases, acted unwisely. Compassionating the poverty of the Indian, they were charitable without discrimination ; and this system, after a time, did more harm than good. Here, I am thankful to state, the first missionaries, Mr and Mrs Hunt, adopted from the beginning the wise system which I am now only following, and they have benefitted the Indians, both with regard to their temporal and moral condition.

The gifts which you have sent for my own use—the pencil case and pen wiper—I shall most thankfully receive. Such tokens of Christian kindness and sympathy are valuable out here, where we have no shops, and only one opportunity annually of ordering our supplies, and those supplies must be ordered two years before they are received. Consequently, in our anxiety to leave out no necessary articles of clothing, we are apt to forget little articles, very useful and convenient, such as those you mention. But we do not feel grateful only for the value of the articles themselves ; we think of them more as remembrances and assurances of Christian sympathy ; and we pray that you, too, may feel in your soul the comfort of Christian love, and, above all, of the Saviour's love.

I do not think it is likely that any of our children will ever go to England. Our relatives are nearly all in the Red River Settlement; and when our little ones are old enough to go to school, we shall probably send them there. Our circumstances will not admit of our sending our children to England, as the society gives only a small salary to native and country-born missionaries, and no assistance in educating their children. Our circumstances, in fact, are such that we are simply able to obtain the apostolical necessities of "food and raiment;" and I trust we are therewith content.

(To be continued.)

A War Cry, "How long, oh Lord of Hosts!"

A VISION is floating before me
Whenever I close my eyes;
If I cover my face in prayer,
Like a spectre it seems to arise.

It is there in the misty morning
When first I waken from sleep;
And there in the black, blank midnight,
When the silence hangs cold and deep.

'Tis a sad and sorrowful picture,
Of a wide and bloody plain;
Strew'd with the dead and the dying,
As the fields are spread with grain.

And as I gaze at it, I wonder
That the tide of human woe,
Which has flowed on for ages and ages,
Was not dried up long ago.

And a groan escapes from my bosom—
As surely from many more—
It wings its way up to heaven,
And knocks at the golden door.

O Father of might and mercy !
 Dost Thou look on this wicked war—
 On the strife of earthly passions—
 From Thy dwelling of love afar ?

Plant in the breasts of Thy people
 The mighty engine of prayer,
 To besiege the throne of Thy glory,
 Till Thou pity and pardon and spare.

Breathe on the troubled waters,
 Till the sin and the sorrow cease,
 Then come to Thy new creation—
 Come quickly, O Prince of Peace !—E. M. B.

The Coral Missionary Fund.

TRUSTEES.

Rev. Henry Venn.
 Rev. Clement F. Cobb.

Miss Barber.
 Rev. Thomas Scott.

The *Coral Missionary Magazine*, and the *Coral Missionary Fund*, take their name from the work of the coral insects, which produces useful results from multiplied small efforts.

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* A friend of the Coral Fund having kindly consented to aid as CO-HELPER for "*Our Own Missionary*," we shall be obliged by all subscriptions towards this branch of the Fund being forwarded in future to Miss EMILY DAMPIER, Twyford House, near Winchester.

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THE

Coral Missionary Magazine:

A MONTHLY RECORD OF

MISSIONARY WORK AMONG THE LABOURING
CLASSES AT HOME,

AND IN THE


CHURCH MISSIONARY VERNACULAR SCHOOLS
ABROAD.

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P R E F A C E .

HE contributions of Great Britain and Ireland from fifty-seven Societies, including our little Coral Fund, in aid of Foreign Missions of all denominations, attain an annual average of scarcely £800,000, while the amount expended in wines and malt liquors is considerably over a hundred *millions*! a startling disproportion. Or to take another, and to ourselves as startling a comparison: think of the millions upon millions devoted in our own little tiny island—and found too sadly insufficient—to preaching and maintaining the Gospel among ourselves, and then consider that we flatter ourselves we are obeying our Master's injunction to go into all the world and preach the gospel to every creature, with the pitiful sum of £800,000 spread about the whole wide surface of the globe, in every quarter, and among all peoples! And yet, this is brought together with infinite painstaking, wrung out by perpetual appeals, amassed with much labour, and looked to to bring large results and striking encouragement.

What can we expect from these five barley loaves and few small fishes among so many, unless indeed the Lord should work a miracle, and increase the effects beyond comparison with the means. Oh ! for a full share of His Spirit to water our own souls, and make them ready to seek more largely, and bestow the blessing upon others. May this be our New Year's prayer.

11, MAITLAND PARK ROAD,
HAVERSTOCK HILL, *Dec.* 1871.

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JANUARY 2. 1871.

[NEW SERIES.]

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Editor's Address.

WE open the year with a new school on our list, that of Pannikulam in Tinnevely. Thus we have twenty orphanages, in various Church Missionary stations, in connection with the Coral Fund, with some two hundred and fifty children in them supported by its means. The children reported in 1870, and paid for by the Fund, number 229, besides which there are some twenty more on the books, being those newly received, or such as were not reported by the missionaries, because away from school on account of sickness or various other causes.

The children paid for in 1870 are—in Africa, 55, in India, 151, in North-West America, 10, in Mauritius, 10, in Madagascar, 2, and at Nazareth, to the present time, only 1, on account of the comparatively large sum needed there for a child's maintenance.

As will be seen in a following paper, we have numerous applications for further support. The Coral Fund extends its small branches in all directions, and the many little rills that nurture its roots, causing it each year to blossom forth as a goodlier tree, enable it, in its turn, to shower down some

seed of blessing and of hope in some new and far-off land. May the grace of God be so with the workers at home and abroad, that each tiny seed thus scattered may bring forth a hundred-fold to the praise and glory of His name.

As years go by, and prices increase, we are forced to ask for an increase of funds. The amount required for the support of a child in India is £4, 4s., in Africa, £5, in N. W. America, £5, in Mauritius, £6, 6s., and at Nazareth, £10. A shilling in the pound goes towards maintaining a general fund, from which the deficiencies are made up that necessarily occur from time to time in the school accounts, through the death or withdrawal of supporters, failure of subscriptions, and so forth; and from which the many expenses in connection with the working of the Fund and *Magazine* are defrayed. The remainder of the money goes yearly direct to the missionary in whose charge the individual children may be. Some associations support thus through the Coral Fund a whole group of little ones in various quarters of the globe. We may instance the "Malvern Missionary Grove," which sends us an annual welcome cheque to defray the expenses of education and maintenance of four orphans, "Paul Malvern" in Mauritius, "Daniel John Malvern" at Otta, in West Africa, "Agnes Malvern" at Bhogulpore, North India, and "Elizabeth Malvern" at Moose Fort, North-West America. Again we have a most diligent set of little contributors, superintended by a kind friend at Clifton ("A. F. D."), who also collect yearly sufficient for four little native proteges (besides sometimes an extra gift to our general Fund) distinguished by the name "Ann Hinton," one at Bhogulpore, a quaint little child who, for her neat, precise ways, and love of helpfulness, bears among her schoolfellows the loving cognomen of "Our little old woman"; one in Mauritius, rather a contrast to the former apparently in the matter of order and neatness, but still described as a clever and good

girl, often found reading her Bible apart. A third little "Ann Hinton" has been removed from the African schools by her relations, and is to be replaced this year by "Annal," a little fatherless girl eight years of age, one of ten children waiting for support at Paninkulam. The fourth is at Amritsar in the Punjab, the great city of the golden temple. She is just added to the Clifton list of protegees. We wish that we had many such associations of diligent and successful little collectors in connection with the Coral Fund! May their example be followed in this new year, and may a rich blessing be the result of all such endeavours for good.

The New Year: And what shall we do in it?

PETITIONS for help crowd upon us on every side. What are we to do with them? We do not like to refuse them. Yet we cannot say "yes" to all. The same perpetual "want of pence," which is supposed to "vex" everybody, is felt by us. We look them over, month by month, and try and find room for them in the *Magazine*, and



are obliged reluctantly to return many to our desk, to await their turn to come in. But now the New year is upon us, calling everybody, ourselves amongst the rest, to a fresh start and fresh endeavours, and we think if we can put them all briefly together, some of our readers may put it in our power to answer them satisfactorily. In several different ways we can suit every taste. Are there any perhaps discouraged at what they think the uphill work of supporting children in a school, who are perhaps taken away on some trivial pretext by their parents? We can call up before them a new school in Tinnevely, where ten girls are waiting for the decision of the Coral Fund whether they shall go or stay. All, with one exception, are the daughters of Christians. This, surely, should give them a special claim upon our care. We should be very glad if our subscribers would sometimes take this more into consideration; they so often give the preference to heathen children, and pass over those already baptised. But we think it is so very important, that those who have already been brought within the fold should have every help there to remain, and it gives greater permanence to the whole missionary work of a station when the Christian element takes firm root. There is all the more strength then for pushing out the branches amongst the surrounding heathen. We may be quite sure, too, that the missionaries would not plead for support for these girls if their parents were able to pay it for themselves. Besides, five are orphans. A longer account of all was given in the December No. of the *Magazine*. Two out of the list speak to our hearts even more loudly than the rest; Anapuranum, who is so sure that if the ladies at home who support some of her companions, whose opportunities for learning are watched by her with longing, eager eyes, could only know that she "wants to learn," they would send the means; and the little cripple, who by this time must have received her Christian name, Kirubaypetal, meaning "I have received

grace," for Mr Mill was, in September, hoping before long to baptise her. It is hoped, should her life be spared, that she may be the instrument of doing much good amongst her countrywomen.

At Ellore, in the same presidency, the Rev. F. N. Alexander, explains what great value he sets on the various schools connected with his mission. He bids us tell the friends who have boys in the boarding school, that in no other way could money be more useful in mission work. His plan is to visit every vernacular school in his district about once in six weeks, and to examine the boys thoroughly. Generally a whole day is given to each school. In this way he gets well acquainted with all the boys, and when vacancies occur, he transfers the most promising to the boarding schools. Here they have more advantages in teaching, and the prospect of further promotion in the training college at Masulipatam. They do not get into the boarders' class at all unless they are good and hopeful boys, and after being at Masulipatam, they are qualified to work in their turn as schoolmasters, catechists, and readers. Mr Alexander is now in England for a short holiday. He tells us of two lads for whom he is very anxious to obtain support, and there are others for whom he would often be glad to know of a friend. Of the two he now brings before our notice, one named Isaac, is the son of a village schoolmaster, and is now in the Ellore boarding school. His father was a religious mendicant, a class of whom the missionaries are always suspicious. But this man, after some years' opposition, offered himself as a catechumen, and has, since his baptism, led a consistent Christian life, and has held several mission employments. He is now in charge of a village school, in a distant part, on the borders of the jungle. The other boy needs help for another year and a half, when he will have finished his training at Masulipatam. His baptismal name is Yesudasu, or "Servant of

Jesus." His father for a long time kept aloof from Mr Alexander, from the fear, common to all Hindoos, that intercourse with Christians would irresistibly lead to their conversion. But in time he was glad to come to the mission compound for help to cure a bad foot, and at length he was baptised.

Of the girls at Ellore very good accounts are given. Ten amongst them were confirmed at the last Confirmation. There are thirty-one boarders and many more candidates for admission, the names of five are sent to us, for whom support would be thankfully received. But before more can be allowed to come, it is absolutely necessary to provide more sleeping accommodation. As it is, these thirty-one children sleep in a room only 10 feet by 8. The estimated cost of enlarging the premises is £50; £20 of this is in hand, but the missionaries hardly know where to look for the remainder. They lay great stress upon the importance of the Girls' School. First of all, when a girl is given into their charge it is a great pledge for the parents' steadfastness. Then again, the Girls' School is the nursery for the future wives of the native mission agents, who go with their husbands to the villages where they may be stationed, and there, in their turn, teach the girls in the village school, and sometimes have a class of young women, besides setting an example of a well-ordered Christian home.

From Secundra, again, we hear of several boys and girls for whom Mr and Mrs Erhardt would be thankful to find subscriptions; most of them have a sad tale, "forsaken by their parents," "can remember nothing of father or mother," "picked up by the police," "found begging his bread." Thus the school becomes a haven of refuge to many who would otherwise be outcasts.

At Amritsar in the Punjab, we already have twelve boys and girls on our list. Many others could be taken if funds

were forthcoming. Mr Storrs gives one very encouraging instance of a boy, George Clifton, who, though he has passed the school age, and is earning his own living, nevertheless comes back to it as to his home, taking his meals there and paying something for his board, though his duties require him to go away every night to sleep at the cemetery. He is *chuprassie* or messenger to the chaplain.

Mrs Hobbs, at Mauritius, pleads poverty, and wonders how the expenses of the coming months are to be met. For several months they had had no illness, the dormitory is finished, and they were hoping to make comfortable arrangements for the approaching hot season, that is, she adds, "if my funds permit, for I am again *very* poor, but trusting that He who has helped hitherto will help again."

Another appeal, which has been sent to us, comes from Mr Faulkner of Lagos, who describes the ravages of a fire which has destroyed nearly one half of the whole town; the loss of life was happily but small, but amongst many buildings burnt down is the "Palm" Church. This church was built after the outbreak against Christianity in Abbeokuta in 1869, when many of the native Christians, compelled to take refuge in Lagos, rallied round Mr Faulkner at the "Palm" station, and there was not sufficient space in the small room rented for a church. By the help of a grant from the Church Missionary Society they managed to build a temporary church large enough for two hundred persons. This cost altogether £100, but in rebuilding it it is desirable that it should be of more substantial materials. The roof at least should be of iron, with brick pillars. The congregation is one of the poorest in Lagos, and it is not possible for them to manage this without help from friends in England.

Mr Moore of Oshielle makes a modest request for a bell for one of the new churches erected in Abbeokuta by the people, one of about fifty pounds weight would be suitable.

In a land where clocks and watches are scarce, if not unknown, and time is reckoned by the sun, a bell is a very necessary part of the church. The Oshielle people are very ready to give as well as to receive, for of £125 collected for the support of Missions at Abbeokuta last year, the tiny congregation of Oshielle contributed £14.

Then we have an appeal for completing the Noble Memorial School at Masulipatam, for which £400 is needed. We may refer our readers to the November *Magazine* for an account of it, for our space grows short, and we have several things yet to mention! Our Life Boat for one. What shall we do about that? Give the funds we have in hand to the National Life Boat Society, or go on collecting till we can add another to the 228 life boats already on the coast of our islands? Were it not for the help of this institution, which during last year saved 5000 out of 6000 lives in actual jeopardy from shipwrecks, the average loss of life in every month in the year would be equal to the disastrous loss of the "Captain." Then the *Magazine* always wants help, and the General Fund has a great many deficiencies to make up, and is not at all in a flourishing condition. In addition to all these, a correspondent and subscriber of many years' standing proposes that the Coral Fund should try and help the Church Missionary Society to make up its deficit of £15,000. £9,000 has been subscribed by special efforts. She thinks if every reader of the *Magazine* would collect fifty shillings, a goodly sum might be raised, and she offers to send £2, 10s. herself.

Perhaps some may think we have quite enough on hand without turning aside to fresh efforts, but the Coral Fund and the Church Missionary Society have been so intimately connected now for more than twenty years. Besides the more we try to do, the more we generally find we can do,—

"Who aimeth at the sky,
Shoots higher far than he that means a tree."

We have made so many requests, *begged* so persistently for one cause and another, that it may be a welcome change if we end with thanks. Some come from Mrs Sharkey, who acknowledges the arrival of a box, which gave great pleasure to all. She instances the dolls, which were much admired, not only by the children, but by many of their friends who called to see them. Mrs Newnham's doll in particular was much admired, and the clothes she provided for her little protegee. Each article in the box was duly examined and wondered at. The tin case containing needles was the last to be opened, and as soon as it was known that it was filled with needles, there was a general exclamation of satisfaction. The girls it seems use, and perhaps lose, a great number of needles, so that it was acknowledged that the donor of the tin case had made a valuable gift to the whole school. Mr Townsend, too, sends thanks for a box, the contents of which arrived in good condition. He says, "The box of letters has been given away to a little child, the daughter of a very good friend and helper of ours. The little thing, two years old, was delighted with them. They will do more good than with the natives, who can less well understand pictures. A little horse was given to the son of one of our former girls, and another animal to the son of another of our girls. They were down on a visit to us from Abbeekuta. One of them, "Abigail Barber," now Doherty, was a Coral Fund girl. Every Sunday I see in church many young men who were with us in Abbeekuta. For instance, "Robert Bishopton," whose sister, "Sarah Tini," is a teacher in our infant school. "Edwin Farfemi" and "Charles Shalarlie" attend my class regularly with "R. Bishopton," "G. Rolfe," and "Augustine Edensor." Many who were day scholars, are down here filling situations or else learning trades. The husband of a girl, known on the Coral list as "Maria Grove," called on me ten days since. I expect his income is greater than mine!

Two government steamers have just returned from the Niger; they bring a quantity of living things for the governor of Lagos, sheep, very ugly, turkeys, crown birds, and a large ostrich. I saw it the day it was landed; it was walking about the government yard, quite at home and quite tame. The government yard and ours is only divided by a low wall, and some of their birds come over the wall to us; they have a peacock that does some mischief for us, they have also a secretary bird that does us good, it kills and eats lizards, snakes, if it can get at them, and other things. It is curious to see how it kills a lizard: it beats it with its feet until it is dead, and so it does with any living creature that it wants to destroy. I believe it strikes with its wings also anything that stands erect.

A Glimpse of a Northern Home.

IN these cold winter days one feels a keenly sympathetic interest as to how our friends at the North Pole may be faring. The Rev. J. A. Mackay, a native-born missionary, gives us a pleasanter picture of affairs than we could or should have imagined for ourselves! He sends us, too, a charming specimen of native work, unique, and quite a little wonder in its way,—the neatest of little prayer books, printed at Stanley, in syllabic character. “My printing press,” he writes, “is very useful. I send you a specimen of our printing, although you will not be able to make out a single letter. It is a manual of family prayer in the Cree characters, being a translation of a little work compiled by the Bishop of this Diocese.

“You no doubt find it difficult, indeed impossible, to realise our circumstances and surroundings out here. Our

houses are all built of wood, logs first, and boards inside. Wood is plentiful, both for building and for fuel, and we have only the labour of chopping it and bringing it home. When a mission station or any other establishment is first commenced in this country, the wood is at hand, but after a time it becomes used up, and the distance to fetch it is great. At present we have to go about a mile for our firewood, and it is brought in winter by horses, in sledges, over the frozen river. Everyone in this country always has abundance of fuel.



“I think that people in England have rather exaggerated ideas of the severity of the cold in this country. No doubt it is at first trying, but we who are accustomed to it do not suffer much in consequence, except occasionally in travelling. In a well-built house, with good fires, it is as comfortable as one could wish, and out of doors, although the cold is often very severe, the atmosphere is clear and dry, and, with good clothing, a moderate amount of exertion is sufficient to keep one comfortable. Yet, without making too much of our

hardships, we certainly know very little of the comforts of civilised life out here. I have never been in England, but I have been in the United States, and nothing but my present work would keep me out here in the wilds. A gentleman from this country, an officer in the Company's service, visited England for the first time last year, and on his way back to his post in the north, he spent the night with us. He was full of glowing descriptions of what he had seen in England. From his descriptions we might almost fancy it to be another world. However, we can be very happy out here too, and contented in our work, and heaven above is more beautiful than any earthly abode. I beg you will excuse my hurried and, I fear, almost illegible writing, but I have always abundant work on my hands, and, at this time, with a whole half-year's correspondence to prepare at one time, I am not able to write all that I would wish.

“With much gratitude for your valuable and encouraging assistance, and the earnest prayer that you may be blessed abundantly in your own soul and in your work.—I remain, yours respectfully and gratefully, J. A. MACKAY.”

By the River Side :

A SKETCH OF A MISSION DISTRICT.

ON either side of the river Thames, could we follow its waters as they flow, the winter of the past year brought with it a peculiar pressure of want and helplessness.

If we could look back a few years further we should perhaps find few localities in London in which a greater amount of industry or, on the whole, more prosperous, work, was being carried on.

The ship-building trade on the northern side of the river, the dockyards on the southern gave full employment to the inhabitants of the adjacent neighbourhood. But times have changed, and many causes have contributed to bring about an almost total loss of work, which has resulted in an amount of poverty very painful to meet with, and very difficult to mitigate.

We have to do in these pages with the spiritual destitution which exists amongst our working poor, not with the other destitution of which we have only spoken in passing, and therefore we turn to a portion of this poverty stricken locality, and viewing it from a missionary point of view, we are inclined to ask how far are its inhabitants provided with the means of grace, and animated by the hopes of the life which is to come, while they are so wanting in the provision for the life that now is ?

We are visitors in a district which extends for some distance on the southern side of the river, and which embraces a somewhat scattered population numbering upwards of five thousand souls. A mission was commenced here some four years ago, inaugurated by and supported through the agency of the Bishop of London's Fund ; but since the deanery of Greenwich, in which this mission is placed, has been transferred to the diocese of Rochester, its connection with the Bishop of London's Fund has been partially, though happily not altogether, severed.

We have said this much by way of explanation before entering briefly upon the particulars of the mission ; for our heart's desire is simply to describe what is the Church's work amongst our poor in this locality, earnestly hoping that the picture may perhaps avail to awaken the sympathy of those blessed with the means, and with that still greater blessing the will, to help forward the progress of Christ's kingdom upon earth.

We have heard something of St Luke's Mission, Deptford, before, so we gladly avail ourselves of an invitation from the missionary clergyman, the Rev. James Malcolmson, to pay an afternoon visit to Deptford, and learn some further particulars of the mission work. A walk through the streets of Deptford will at any time awaken recollections of days long gone by when we read such names as Evelyn Street, Czar Street, Peter Street, but we have to do with the realities of the present, and these leave us no time for indulging in reflections upon the changes of the past. So we dismiss the memory of good old John Evelyn with a passing feeling of gratitude for the consistent, unflinching churchmanship maintained in the family life at Sayes Court, Deptford, at a time when fines and imprisonment were the penalties bestowed upon adherence to the Prayer Book, and attachment to the Church.

In conversation we gather the following particulars respecting the commencement and present condition of the mission:—

The missionary clergyman walks through the district early one Sunday morning, and meets a few boys smoking and playing at pitch and toss. It is a small number with which to begin, but these are some of the souls he has been sent to seek, and the momentary feeling of shame which makes them stop their play at the sight of the clergyman gives an opportunity to the missionary to enter into conversation with them, and to offer to meet them for instruction on the following Sunday.

A week passes away, and on the following Sunday morning the missionary and his wood-cutter boys (for chopping firewood is one of the staple occupations of the neighbourhood) meet together in a little wooden shed, twelve feet by six, "Our wood shed in Penny Bundle Lane" the boys call it; and this is the commencement of St Luke's Mission, Deptford.

(To be continued.)

The Coral Missionary Fund.

TRUSTEES.

Rev. Henry Venn.
Rev. Clement F. Cobb.

Miss Barber.
Rev. Thomas Scott.

The *Coral Missionary Magazine*, and the *Coral Missionary Fund*, take their name from the work of the coral insects, which produces useful results from multiplied small efforts.

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The Coral Missionary Magazine.

No. L.]

FEBRUARY 1. 1871.

[NEW SERIES.

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Prayer.

O LORD, we beseech Thee mercifully to receive the prayers of Thy people who call upon Thee, and grant that they may both perceive and know what things they ought to do, and also may have grace and power faithfully to fulfil the same. Through Jesus Christ our Lord. Amen.

Agurparah Orphanage.

AGURPARAH is a village situated on the river Hoogley, a few miles from Calcutta; and the orphanage there is under the care of the Church Missionary Society, the children being supported by friends in England or India, at an annual cost of £4, 4s. each. A few years ago little more than half this amount was sufficient to clothe, board, and educate these poor orphans; and some friends who have contributed many years to the support of children, not

knowing of the great rise in the price of food and clothing, still send only £2, 10s., or £3 ; but this does not cover the cost.*

To this school belongs the honour of having been one of the very earliest in which any attempt was made to educate



HINDOO IDOL TEMPLE.

the women of India. The Jubilee Report of the Church Missionary Society says :—"It was an honour put upon this Society that Female Education was introduced into Bengal mainly through its instrumentality, in the schools of Miss Cook, afterwards Mrs Wilson, at Calcutta, which were established in the year 1821."

* Subscriptions for this Orphanage will be gladly received and remitted by the Editor of *The Coral Missionary Magazine*.

For twenty years Mrs Wilson herself conducted these schools, but in 1841 they were taken by the Church Missionary Society under its immediate care. The Orphanage at Agurparah has now for some years been under the kind care of Mrs Sandys. It contains at the present time more than eighty children, the orphan girls from Burdwan and from the Calcutta Central School having all been sent to Agurparah. The building is, however, capable of accommodating a larger number, and there would be no lack of inmates were there funds to support them. Even now there are those we long to receive. Some of the present orphans have been transferred to Agurparah from the Calcutta Famine Orphan Asylum, but there are many children still left in that asylum whom Christian friends are anxious to have drafted to the Agurparah Orphanage, where Christian instruction is ensured, and where the future welfare of the children will be cared for, which cannot be the case in the other asylum ; for, excellent as that institution is, this cannot be guaranteed under its present constitution.

News has lately reached us that many of the present inmates of the Calcutta Famine Orphanage are being given up as "dasie," i.e., servants or slaves, to Eurasians and others. Now, although it is of course our wish to make the children useful, and able to gain their own living, yet to place them out indiscriminately is fraught with many evils ; moreover, by far the greater number of people who thus receive them into their houses are Roman Catholic Portuguese, a class whose influence is anything but desirable, and the children must in many instances sink into a state of degradation and wickedness, bringing a disgrace upon the name of "Christian," and hindering the work of the missionary ; for living as they do surrounded by the heathen, the missionary's appeal is not unfrequently answered by the taunt, "Go to your own people and teach them, they need reforming

more than we do." It is to rescue from such a life of degradation and nominal Christianity dear children whom we have rejoiced over as brought to a knowledge of their Saviour, that we now appeal to Christian friends in England; and any one who would kindly support one of these children, would receive regular accounts of their progress and welfare.

If asked to mention one or two to be thus supported, it is difficult to select from the long list of names, so many bright loving faces rise to remembrance. There is *Toylucky*, a bright, happy child, and so clever; what a capital teacher she would make if spared to grow up; she must now be about ten years old. *Taifee*, about six years old, is also a very clever little thing, and will repay any trouble bestowed on teaching her; she is a good little girl, though her very dark, merry face gained her the name of Topsy among friends who saw her at play. *Jouree* is, perhaps, not so interesting as some of the others; but as her little sister *Pouree* is to be removed to Agurparah as the protégée of a village Sunday school in England, the elder sister would be very glad indeed to accompany her. Then there are *Dhomee* and *Chondrie*, *Dasie* and *Gurie*, *Haffjan*, *Sukie*, and *Toosie*,—no, dear, thoughtful *Toosie*, we must not ask for her, she is too useful at the Asylum to be spared; and while there, she is for the present safe and happy, and should she have to leave, may we not feel assured, that she will be taken care of, for she is one of whom we have a good hope that she is indeed a child of God.

Another thought presses upon us with regard to the Orphanage: Scarcity even now seems again threatening Bengal; and should it really happen, and there is every ground to fear it may, how many more poor orphans will be left homeless wanderers. The din of war may prevent the echo of their lamentations from reaching the ears of those in England who could help, but those who have seen the effects

of an Indian famine tremble as they think of it ; and the intelligence of a new supporter of an orphan cheers the heart of the missionary, as each child supported takes a burden from him, or enables him to receive one more little wanderer into the happy home at the Mission Orphanage.

It would draw tears from many eyes to hear the sad stories of some of these poor children ; one will tell of father, mother, brothers, and sisters all dead during the famine, while she alone is left of the family, or left, perhaps, with the charge of a little brother or sister ; another, whose story is perhaps still sadder, weeps while she tells of the last time she saw her mother ; a loving mother, probably, and yet she has deserted her child, leaving her while sleeping in the house of some stranger to whom she has *sold* her, thus making one mouth less at home to feed, or to ensure for her child the food she is unable to procure for her. One such little one, when hearing of the love of Jesus to the sick and sorrowful, said, while the tears ran down her cheeks, " Ah ! if there had only been such a Person on earth now, we should not have had all these troubles." It was sweet to tell her of His ever-present sympathy and help, and some of these orphans soon learned to see the loving Providence of God even in their trouble ; and mentioned as a subject of thanksgiving, His having saved them in the time of famine, and brought them by means of it to a happy home where they might hear of Him.

Ah ! what a privilege it is to be allowed to tell of His love to these poor little heathens. It is not all, however, who can go to teach them. Many have home duties which keep them in their own land, but all can share in the privilege of sending the gospel to the uttermost parts of the earth, and they shall share also in the rich harvest when the Saviour shall come to make up His jewels.

H. J. N.

A Box for Madagascar.

THE Vicar (the Rev. J. Masters) of Sevenhampton, Andoversford, Cheltenham, has kindly forwarded to us the accompanying letter for insertion in our little pink book. Some of our friends have already read with interest more than one of Mrs Maundrell's pleasant letters, and they will be glad now to hear more about the home of our little Ravao and Timothy, the two Coral Fund Malagasy children.

If any of our readers would like to send presents to the Mission School at Andovoranto, the Rev. J. Masters will kindly take charge of them. He says, "We are sending out another box to Mrs Maundrell the first week in March, and should be thankful for contributions for the same, in the shape of school rewards and prizes, dresses and clothing," &c.

Mrs Maundrell writes to the children of Sevenhampton: We have received the nice box you sent for us in April last. It has come to me in Mauritius, which is on the way to Madagascar, and where we are staying some months, and I opened it, that I might see whether anything had got damp, and that I might be able to tell you whether all you sent was suitable.

As we took out one pretty and useful thing after another, we thanked you all, over and over again, on behalf of our little black scholars, for whom it was sent.

We know they will all be very delighted, for everything in the box is what they will like, and nothing is spoilt. The pains you have taken in preparing such nice presents speak clearly of a deep interest in what is being done in Madagascar. You must have read something about my school in the pink book or *Coral Missionary Magazine*, or you would not

have thought of sending the box for it; and, I am sure you wish to know how it is going on.

When Mr Maundrell was obliged to come away, there were about twenty day scholars attending pretty regularly. Though a small number, this is quite as many as we could expect at that time of the year, when all the people are busy with their rice grounds, making them ready to receive the grain. The friends of Malagasy children are not like your kind parents—ready to send their little ones to school at every season, except holidays.

Children, in Madagascar, are obliged to work very hard; sometimes they are learning from their very babyhood to gain their living. They go with their parents to the rice fields at four different times of the year—first, to prepare the ground; then to sow the rice; then to transplant it; and, lastly, to gather it. The harvest work is very tedious, I should think, for, instead of cutting the rice down with a sickle, as you must have seen corn reaped in England, they pick off each separate head by itself; but the transplanting is very hard and very dirty work. Rice requires plenty of water for its growth. It is transplanted when about a foot and a-half high, and, at its roots, there is water to the depth of three or four inches. Here the people wade, ankle-deep, to take up, one by one, the young plants, and remove them to a distant part of the field, where they are planted less thickly than at first.

But, with all this labour, our people cannot manage to get rich. What would you think of having to work very hard, and then to give nearly all your earnings to somebody else, because he had, somehow, become your master, and you were his slave? I am sure it would take a great deal of the spirit out of work, and you would think it very sad, and so it is. Slavery is always a sad thing, but we must thank God that the evil of it is not nearly so great here as in some parts of the world. The slaves and their owners are often very fond

of each other, and seem much more like members of the same family than we could have imagined; but the master gets most of the earnings, and the slave works for him without expecting wages.

Thus it is that children often excuse themselves from attending school by telling us they have no *dress*. You see, dear friends, how nicely your box will help us to answer this difficulty, for we hope to distribute our gifts among those who are willing to come, but are too shy to make their appearance without proper clothing. When first we went to Andovorana we could see, on every walk through the village, numbers of these poor little people making their escape before us into some corner, where they hoped to be able to see without being seen. They are becoming more at home with us now, and will often come and visit us, and look at pictures. It is on these occasions that I am so glad of something to entertain them with. Now your three lovely dolls—the *baby*, the *bride*, and *Red Ridinghood*—will please them immensely to play with altogether; for if I gave either to one child I might disappoint the others perhaps.

Madagascar is a very different country from England in more respects than one. All English people are one nation, but here we have the Hovas, the Betanismanas, and many more; but the Hovas are masters of the other two races I have named.

I recollect having a chat one day with an old man who remembered the war which had given them this superiority. It had taken place in his youth, and arose out of civil war among the tribes on the coast. Before this time every four or five thousand people had their own king, and were constantly at war among themselves, till at length the people of Vohiboahazo being worsted, sent to beg the help of the Hovas. The Hovas occupy the centre of the island, and were even then the strongest nation; they came at once when

they were called, but were not quite so easily got rid of. They are greedy people, and had long wished for some part of the coast to belong to them, so as to command the trade with the Mauritius, and they easily subdued one tribe after another, till they had made themselves masters of the whole. They made slaves of their prisoners, who have remained such ever since.

I am afraid I have rather wandered away from my school affairs: of these I shall hope to write more when I am back again, which will be as soon as the doctors say my husband may go. I have had the pleasure of marrying my cleverest girl to a young man who is preparing to be a teacher, and, I think he will make her a good husband and I trust they may both be very useful in the Mission. Also, two of the best boys I have been able to pass on from my school to Mr Maundrell's class for lads, studying with a view to becoming catechists. This is what I should like to do with all my boys, for native teachers, if well qualified, are very useful, and in Madagascar there are not yet enough for the work.

Now I think it is time to close my letter. Let me once more thank you heartily for your nice full box, and remain your sincere friend,

ELIZA MAUNDRELL.

Just a Scrap!

MR HORDEN writes from Moose Fort:— I have this summer travelled about thirteen hundred miles, occupying me about two months, and during a part of that time experienced a considerable degree of hardship, which brought me down greatly. I am now, however, as well as I have ever been in my life. I shall write you again in the winter (D.V.), and

send you, if I can, my annual budget, which you seem to prize somewhat too highly. However, I assure you that I endeavour to write what I think will please and edify my young friends, and make them grateful for the great advantages they possess over by far the greater part of their fellow creatures.

You ask whether we have any wild flowers. Yes; indeed the Moose flora is somewhat extensive, while in moss varieties we are rich. I have seen upwards of twenty different kinds. For about five months, we have tolerable weather, the heat sometimes being almost unbearable. We have by far too much of cold, yet it is not all cold, and during the summer months our small patches of grass land are as green as an English meadow.

—Most truly yours,



NORTH AMERICAN CRADLES.

JOHN HORDEN.

By the River Side :

A SKETCH OF A MISSION DISTRICT.

(Continued from page 14.)

IT WAS a very humble beginning, few perhaps more so in the annals of London missions ; still it *was* a beginning, a first congregation, a first result of missionary work in a new spot. We need not follow its gradual growth. Suffice it that after a time a temporary church is opened, a disused Baptist chapel having been fitted up for the use of St Luke's Mission until such time as the permanent church should be built ; and in this temporary church, an earnest congregation of many hundreds worship together every Sunday. Nor is this large and increasing congregation thus brought together the only satisfactory result springing from this mission.

The missionary has far more to tell us than this. He tells us of time and work lovingly given to the service of God amongst his flock ; of his zealous band of Sunday school teachers ; of his association of Church Helpers striving to help him in every good work ; of the numerous communicants in the congregation ; and of the working people, who, when the temporary church was found to be too small for those who would willingly worship within its walls, agreed amongst themselves to give time and labour, and after their day's work was at an end, worked on, unknown to the clergyman, till they had added forty additional neatly-made seats to the accommodation of the little church ; he tells us of his own circle of cottage Bible classes designed to reach the more scattered members of his flock.

And what is doing in this mission now ? When we ask this question, the clergyman tells us of his people who are hiding away their poverty, and bearing its burden out of sight ;

of homes {once bright and cheerful, and now dreary and desolate from the loss of their household goods ; of privations most patiently borne ; of harrowing scenes of distress, only brought to light by the house to house visitation, carried on by the twenty-four church helpers ; and yet through all this the mission is the one stay and support of the population.

Poor as they are, "this devoted people," as the missionary calls them, are always ready to give to the utmost of their ability towards building their own church. Are there none to help them ?

From the southern side of the river, the cry has reached us, "Come over and help us !" are there none who will respond to its call ? Are there none who, by their gifts and sympathy, will aid the missionary in seeking out his flock, and aid that flock in building up their church ? Can we not picture to ourselves how, whilst contending with the poverty and distress which surrounds him on every side, it must cheer the heart of the missionary to receive even one word of friendly interest in his work from those who are free from such scenes of want themselves ? Can we not imagine how even one gift towards building the urgently needed church would open a spring of hope and encouragement in the consciousness that his work is not being carried on alone ; that in cheerful and prosperous homes there are those who, happy in the enjoyment of this world's goods, have hearts to feel for their poorer brethren, and who rejoice to give even one stone towards building the visible church in full assurance that no such gift is given in vain, but rather that the loving offering will be accepted by Him for whose name's sake it is given as a means towards building up the living stones of the spiritual house ? May the blessing of the great Head of the Church rest upon St Luke's Mission, Deptford, and may many hearts be moved to help forward its work !

IVANOVNA.

A New Year's Greeting.

HOW blest are ye ! children of God !
Who lay all you have at His feet,
Who walk in the path that He trod,
And help all the needy ye meet.

A blessing shall rest on your store !
A blessing shall shine in your heart !
A blessing shall wait at your door !
A blessing that ne'er shall depart !

How blest are ye ! striving to please
The Master whom soon ye shall see,
Who will say, " If ye did it to these,
Ye did it, my children, to me."

R. N. B.

Darkness and Light; or, Christian Homesteads and Heathen Doings in Abbeokuta.

BY MRS A. A. HARRISON.*

THE district of Ikija, Abbeokuta, which for so many years has benefited by the successful exertions of its missionaries, has, as our readers know, experienced "the cloudy and dark day," the results of which, form more or

* The kind contributor of this paper is known to many of our earlier readers, as the wife of a late African Missionary, and niece of Jane Taylor, whose name she bore, and whose talent for pleasant writing she inherits. ED.

less, an afflictive history for it yet. There is much cause for thankfulness as we bear in mind the courage and steadfastness of the native Christians, to which is added, their self-denying liberality in the noble efforts lately made by them for the rebuilding of their Church. £100, 5s. is no mean sum to be raised by these poor people, who, in raising it, have shewn their heartfelt appreciation of Christian privileges. "In a great trial of affliction, the abundance of their joy and their deep poverty abounded unto the riches of their liberality."

Each district of Abbeokuta may be said to possess its own natural characteristics, which are interesting to notice, and now in remembrance of the time ere "days of trouble" seemed "at hand" for Ikija, we can say that the picture is a bright one, made up of its various happy influences.

(To be continued.)

The Coral Missionary Fund.

TRUSTEES.

Rev. Henry Venn.
Rev. Clement F. Cobb.

Miss Barber.
Rev. Thomas Scott.

The *Coral Missionary Magazine*, and the *Coral Missionary Fund*, take their name from the work of the coral insects, which produces useful results from multiplied small efforts.

Mrs H. Chavasse .	£2	0	0	Miss C. Butler .	£0	12	0
Miss Mee's Col. Box .	1	3	9	"M. S. B." .	0	2	6
Lambourne Mission. Box,				The Norwich Association	5	0	0
Christmas Day 1870	0	15	10	Miss Lloyd .	5	0	0
An Epiphany Offering to				<i>Tea Treat—</i>			
the Reserve Fund .	1	1	0	"A Friend of the Poor"	0	2	0
Mrs Goodwin .	0	10	6	Edith Carr .	0	5	0
H. B. .	0	0	4	The Misses Brown .	0	10	0
<i>Our Own Missionary—</i>				Poor Box—			
Mrs Godwin .	0	10	0	Mrs Penfold .	0	5	0
"Family at the Warren"	1	0	0				

A. B.	£0 5 0	West AFRICA— <i>Lagos</i> —	
The Misses Brown . . .	0 10 0	Coll., per Miss Hartley, for	
Miss Lloyd	5 0 0	“Hezekiah Lewis” . . .	£4 4 0
<i>For Poor Children's Din-</i>		<i>Ikija</i> —	
<i>ners in the East of Lon-</i>		Rev. Thomas Paley . . .	1 0 0
<i>don</i> —		<i>Ake</i> —	
E. G. C.	0 1 6	J. C., for “Nancy George”	4 4 0
“Girls at St Andrews”	0 2 6	Ibid. for Bell at Abbeokuta	0 2 6
<i>Night Cabmen's Mission</i> —		<i>Oshielle</i> —	
Mrs Graham	0 5 0	Miss Arundell, for “Henry	
E. B.	0 11 0	Stroud”	4 4 0
Miss Lloyd	4 0 0	CATECHIST AT BROOKFIELDS—	
“M. S. B.”	0 3 6	Miss Lloyd	5 0 0
OUR LIFE-BOAT—		Rev. G. T. Fox	1 1 0
M. B.	0 3 0	Rev. G. W. Brackenridge	1 1 0
REFUGES—(<i>Boys</i>)—		C. Finzel, Esq.	1 0 0
S. B.	0 10 0	J. Sheldon, Esq.	0 10 0
M. H. S. Lighton . . .	0 10 0	The Misses Russell . . .	0 10 0
Miss Lloyd, for “W.		N. Strickland, Esq. . . .	0 5 0
Stokes”	10 0 0	Jacques S. Fear, Esq. . .	0 5 0
Miss K. Priestley . . .	0 5 0	Miss E. V. Strickland . .	0 8 0
(<i>Girls</i>)—		REDEMPTION OF SLAVES—	
Miss K. Priestley . . .	0 5 0	E. B.	0 5 0
S. B.	0 10 0	MAURITIUS—	
The Hon. Miss Stanley, for		Argyle House, for “Ed.	
“H. L'Estrange” . . .	1 0 0	Argyle”	3 0 0
CHURCH MISSIONARY VER-		Norwich Association, for	
NAICULAR SCHOOLS—		“Anna”	6 6 0
INDIA, NORTH— <i>Bhogulpore</i> —		Malvern Christmas Grove,	
Malvern Christmas Grove,		for “Paul Malvern” . . .	6 6 0
for “Henry Harkness		MOOSE FORT—	
Malvern”	4 4 0	Malvern Christmas Grove,	
INDIA, SOUTH— <i>Masuli-</i>		for “E. La Foie Malvern”	4 15 0
<i>patam</i> —		BETHLEHEM IN JUDÆA—	
The Rev. Wm. Payne, for		Anon.	0 2 0
“W. St John”	4 4 0	Miss S. Fontaine	0 5 0
<i>Sangara</i> —		PALESTINE— <i>Nazareth</i> —	
Tunbridge and Tunbridge		Malvern Christmas Grove	
Well's Young Men, for		for “Adla”	10 0 0
Catechist and School-		CHINA—	
master	5 0 0	Malvern Christmas Grove	
<i>Srivilliputtur</i> —		for “Tsay Daonsang,”	
“Little Ireland School,”		with Rev. G. Moule . . .	8 0 0
for “Arutanandhan,”		GENERAL SCHOOL FUND—	
Catechist under the		W. B.	0 12 0
Rev. R. R. Meadows . .	5 8 0	Mrs Godwin	0 10 0
		A. S. B.	0 8 0

Norwich Association	£2	0	0	Mrs Jenkinson, for "John Cooper"	£4	4	0
Miss Lloyd	5	0	0	Mrs Burgess, for "James Ramsay"	3	3	0
<i>For the Deficit in the Church Missionary Funds—</i>				Miss M. Gurney, for "Lucy Jane Gurney"	4	4	0
The Norwich Association	5	0	0	Mrs Stokes, for presents for "M. Stewart and E. Garway"	0	8	0
OUR MAGAZINE FUND*—				Mrs W. H. Smith, for "Emily Helen"	1	10	0
M. B.	0	3	0	<i>Kunnunkulam—</i>			
Miss Neele	0	1	9	To Mr W. Townsend—			
Rev. J. C. Isard	0	1	0	Miss Allen, Coll.			
Miss Lloyd	1	0	0	AFRICA, WEST— <i>Oshielle—</i>			
Miss Gladstone	0	4	0	To Mrs Michell—			
Miss Strickland	0	1	0	A. Z., Quarterly Sub.			
CO-HELPERS—				<i>Lagos—</i>			
INDIA, NORTH— <i>Benares—</i>				To Miss Christie—			
To Rev. C. Cobb—				Alnwick Sunday School, for "Thomas Alfred"			
For "Jessie Williams"	3	17	0	<i>Tea Treat to Poor—</i>			
For "Boaz and Martha"	8	0	0	M. F.			
<i>Secundra—</i>				MOOSE FORT—			
To Miss Barton—				To Rev. J. Hawkesley—			
St Mary's Brighton Reg. of the Mission Army, for "Alfred"	4	4	0	Mrs Gaskin's Young Ladies, Clifton, for "W. Wesley"			
Mrs Fitzgerald, for "Lucy"	3	3	0	Miss Barrett's Young Ladies, Clifton, for "W. Wesley"			
<i>Our Own Missionary—</i>							
Miss Barton	5	0	0				
<i>Magazine Fund—</i>							
Miss Barton	0	5	0				
INDIA, SOUTH— <i>Masulipatam—</i>							
To Miss Pennefather—							
Twig Association, per Miss Mudge, for "Rhoda Martyn"	4	4	0				

* All Readers are earnestly requested to contribute a mite towards the support of this Fund.—Ed.

N.B.—Parcels for *Mauritius* to be sent before the middle of May to Miss KENT, Oriental Cottage, The Park, Southampton, labelled "*Coral Fund.*"

Parcels for *Moose Fort* to be sent to Rev. J. HAWKESLEY by the first week in May, labelled "*Coral Fund.*"

Parcels for other N. W. American Stations to be sent to Miss C. A. HALL, 5 Stanley Crescent, Notting Hill, W., by the middle of April.

The Coral Missionary Magazine.

No. LI.]

MARCH 1. 1871.

[NEW SERIES.

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Prayer.

O LORD, who hast taught us that all Thy people are one in Thee, let us realise this oneness in so doing Thy work on earth, that our feeble efforts, being multiplied and knitted together, may have overpowering strength in Thee, through Jesus Christ our Lord. Amen.

Darkness and Light; or, Christian Homesteads and Heathen Doings in Abbeokuta.

By MRS A. A. HARRISON.

(Continued from page 80.)

THE peaceful Missionary Home, so cheerful and well ordered, the dwelling of those who laboured unceasingly for the spiritual and temporal prosperity of the people, would of itself be a great benefit, while continually yielding forth home life lessons to willing learners. To the simple comfort maintained within, were added the out-door decorations of a tropical home, richly bestowed to gladden and refresh hearts, ready to see the hand of the Divine giver in them.

The house, which has a fine frontage of trees, is approached through a park-like 'expanse, early in the year, arrayed with white lilies, and later, Abbeokuta's large lilac convolvulus flowers embellished the grass; a pretty brook in the pathway was bordered with a crimson variety of the plant, and poinsettias grouped about, with fragrant trees, and lesser beauties mingled. To the right of the house, were fields of wild African grass, the haunt of those radiant golden orioles, and violet sun birds, that might flit by, giving us a thrill of pleasure as they passed. The front compound was skirted by tenements belonging to the Mission. The now aged native pastor, Goodwill, occupied one of them; he is still at the station, suffering in health, we fear, and tried in spirit during these troublous times. The Christian quarter, the Wasimi (place of rest), is some paces off, in the direction of the church. The little thatched verandahed dwellings enclose a grass square, upon which such employments as washing, drying, and dyeing, can be conveniently carried on. The massive rocks in the vicinity seem to shelter this retreat, and wherever situated, they bear on their "strong foundations" perpetual emblems for readers of the Holy Scriptures. May the people of this "understone" city, make these their own: "Let the wilderness and the cities thereof lift up their voice; let the inhabitants of the rock sing, let them shout from the top of the mountains. Let them give glory unto the Lord, and declare his praise in the islands."

"The dwellers in the vales and on the rocks,
Shout to each other, and the mountain tops,
From distant mountains catch the flying joy;
Till nation after nation, taught the strain,
Earth rolls the rapturous hosannas round."

The friends of some of the first Ikija missionaries may be interested to know that the trees planted, possibly by the

hands of their departed ones, were a few years ago looking beautiful round the mission-house garden ; sweet scented, and other flowering trees, were in fact the pride of it. We were particularly struck with the yellow acacias, the little brown seed of which was brought over latterly to Ake, and sown in plantations there, needing the addition of yellow to the scarlets and rose colours.

Like our other houses, a pleasant verandah room opened upon the garden. In such an apartment, while health was enjoyed, every employment might be gladdened, by the sense of quietness, rest, and refreshing beauty usually afforded.

We will fancy ourselves now turning through the further verandah among the fan palms, to find the native children at their different employments. Some of them have been brought up from infancy under favourable circumstances, having Christian parents ; but what sad histories could others tell, if the lips of the orphans and the once enslaved were to speak out their past troubles. The children all look so happy now, that visitors fresh from England would scarcely believe that several of these loved and cherished little ones have had weary wanderings from war-destroyed towns. At length have they, clad in a slender blue cloth, half starved, and ill, "*eating the ground*" in some cases, reached a home where they will be clothed and fed, and comforted in the loss of parents, who, if not dead, might be in captivity. Tenderly have all been gathered in, and trained in the ways of pleasantness and peace, and have grown up, we hope, in many instances, to be useful members of the church, under the prayerful charge of their kind guardians ; to these we must refer our readers for any "simple annals" of them.

The foregoing little picture of Ikija in peaceful times, is given from a wish that the general appearance of this missionary station, as well as Owu on the Hill, and others,

may be familiar to friends in England. To the heathen "yet in darkness lying," deeds of darkness belong, from which their Christian relatives have been known to suffer. The following incident occurred some years ago at Ikija, when we happened to be on a visit to that part of Abbeokuta.

It was after dark one evening, and we were just sitting down to tea by the light of the lamp, in the large airy sitting room between the two verandahs, thinking how homelike all looked, including the faces of the two little fair children, for whom bed-time had come, when we were aroused by the sound of a very great disturbance outside the compound, a palaver of the loudest kind. Upon inquiry, it was discovered that a poor old Christian woman, who had been ailing for some time past, but not apparently at all near death, was being forcibly taken away as dead, to be buried in the town, country fashion, by heathen relatives. These people had tied her up in a cloth, fastened to a hammock pole, and having shaved her head ready for burial, two men were hurrying off with their bundle, saying in Yoruba to those who went out to stop the proceedings, "Mrs Phillips is dead, and we are going to bury her."

Mary Oruko,* the living occupant of the hammock, so cruelly maltreated on the December evening of which we write, was a very old woman, perhaps above eighty; she and two of her daughters were among the early converts to Christianity, and were communicants of the church at Ikija. Her son was torn from her when a boy, and sold into slavery, but was liberated, educated, and converted, at Sierra Leone. He returned to his native land in the service of the Church Missionary Society, and was reunited as a Christian with his now Christian mother, to the great joy of both, and he

* Oruko, the Yoruba word for *name*.

faithfully laboured in the Lord's service as a catechist until his death.

The third daughter was a heathen, and as such, was of course not friendly with her Christian mother, and seldom came to see her, but meditated on giving her mother some day heathen burial. The old mother's indisposition had been taken advantage of, when, on this evening after dark, the heathen daughter, with her heathen husband came, and two other men, and caused no little consternation and disturbance in the Wasimi home. Mary Oruko was alone in the house, the daughter living with her having gone to the market to make some purchases. They entered unnoticed, got hold of the old lady, and then hastened to shave her head, and tied her into the hammock cloth; the pole of which had to be borne at each end on the head of a carrier, according to country custom. As they went off, the daughter and her companion gathered up cowries, cloths, and other valuables, also a sheep, and hurried away with their prey. But fortunately, as they passed the church, and came into the road close to the house, one of the converts, a neighbour, happened to return home, and seeing them come from the direction of the Wasimi, carrying a person in this way, suspected something amiss, and stopped them, and discovering the party and their object, shouted loudly to call his companions. Several neighbouring Christians soon came, who gaining the mastery, took the poor woman from her cruel relatives, and brought her to the house of one of the Scripture Readers for protection. All the female converts and many others were collected, and the noise and shouting of the defeated heathen party, and of the Christians, was deafening.

Our missionary friend in charge of the station, the Rev. C. A. Gollmer, being soon upon the spot, found the heathen daughter sitting before the closed door of the house into which Oruko had been taken, bidding defiance to a numerous

party of Christian men and women, who told her to go; she should never have her mother. She would not move until compelled to do so. Messengers were sent to the Alake to inform him, but the woman would stop there all night.

The poor old mother was almost suffocated already, but she was not dead as was reported, but alive, sensible, thanking us, and asking for a little food. The heathen party declared they would return in the morning and fetch her. The Christians, fearing an assault in the night, were on their guard.

The object of this dreadful scheme was not more nor less than to carry off Oruko, and smother her to death, and then give her an apparently *grand* funeral, to which all the relatives, Christian and heathen, would have been forced to contribute. We are happy to say, this aged woman lived many years more, and died happily.

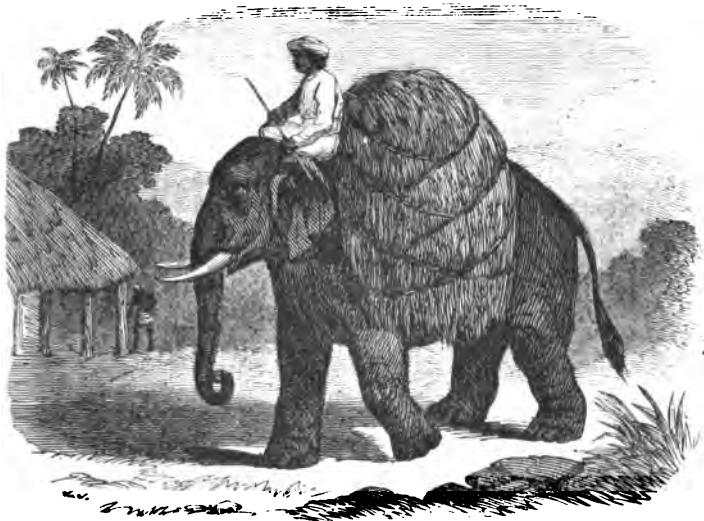
The native schoolmaster wrote, *July 2. 1866* :—

“Old Mary Oruko, died on the 30th of June, and was buried yesterday in the Ikija cemetery. You will remember that some years ago some of her heathen children wanted to take her away by stealth from the Wasimi, to put an end to her life, fearing she was the cause of the many deaths in their family. Many of her grandchildren and great-grandchildren are dying fast, and they believe that she made these, her children that are gone, a sacrifice for the lengthening her own life.”

Examination and Report of the Mundakpum Girls' School.

I send you the list of the girls in our school, with the number of marks each girl has received during the last six months. I thought it might perhaps be interesting to those kind friends who support them. The examination is

just over. We have generally had some English friend present at that time, who examined them through an interpreter, but this time we have had three Natives, who have been educated themselves, and the copy of whose reports, written by them in English, I enclose. The girls are all gone home for a holiday. There are seventy in all. Of these, twenty-five are day-girls, who have two meals a day and their Sunday clothes. Twelve are supported by the Church Mis-



HINDOO GRASS-CUTTER WITH HIS LOAD.

sionary Society ; six from the Pullam district, and six from Mundakym ; six have no regular support, and the rest are dependent on friends (Coral Fund and others).

After the examination, the two first girls in each class received a small prize each. The third girl had a bag. The little ones had a small thimble full of beads, and the elder ones a needle. So that each child had *something*.

Elisa had first and Calada Mariam second prize for their Malayalam writing.

The new *Pauline* will, I hope, come with the girls after the holidays.

F. A. BAKER.

NATIVE'S REPORT.

RESPECTED MADAM,—With great pleasure I submit the following report,—the result of the examination among the girls in your school. In taking the third class, I commenced with them from the Gospel of St Matthew. I took particular care to ascertain the extent of their knowledge of that portion of the New Testament, put questions to each girl separately. I have much pleasure in stating that they readily replied to all my questions with great correctness. One or two however failed, but I learned they were not regular attendants. (Day scholars, who are often kept at home). In using the maps of Palestine and India, I took particular observation to note the way in which they pointed to the places, a few pointed to the very spot where the places are marked, while others took the names in the water. The capital cities and their productions were mentioned, and pointed out in a satisfactory manner. A Malayalam poem, styled Putthenpana, a work very popular among our countrymen was next gone into. The rendering was very creditable to them. I felt extreme pleasure when I heard it. Arithmetic was also very creditably rendered. In going through addition, I was reminded of the astrologers who use their fingers with speed and correctness. Multiplication and subtraction were also satisfactory. Hand-writing of the first and second classes on paper was neat and creditable. The girls were very pleased, and felt encouraged with the prizes awarded to them. In conclusion, I pray that God will continue to guide and bless the little children, and that He will continue also to keep open the hearts of their benefactors and teachers, and bless them too, and spare you, respected Madam, for many more years of usefulness, is the earnest prayer of your obedient servant,

Cottayam, 12th August 1870.

C. CHAKO.

The girls on the Coral Fund are Mariam Pambody and

Elisa in the first class ; Rhoda and Atchambla in the second class ; Barakat Hexham, Louise, Dora Chesham, in the third class ; Rhoda Buxton, absent at the time of the examination, but about to return after the holidays ; "Pauline" the second, protégée of the Ladies' Association at Pau ; Mary Feltham.

"Can you do anything for Bethlehem?"

"NOT A GRAIN OF WHEAT AT MEDGEDEL."

IT must be very hard for the far away Missionaries in poor Palestine, where their flocks are the humblest of peasants or villagers, to have to look on helpless to help them, while the plague of drought or of locusts, or some other terrible scourge of an eastern climate, reduces them to beggary and starvation. There is no "parish aid" given there ; there are no "soup kitchens" opened in hard times ; no subscription lists set on foot ; and the government does nothing. "We help as much as we can, and more," writes one Missionary. "Almost all the peasants are reduced to beggary," "and some of them have not a grain of wheat in their houses," writes another.

We shall be thankful for any contributions, large or small, for these poor suffering villages of Bethlehem and Medgedel. From the former, Mr Müller writes :—This country has been much afflicted this year by famine and by bad government, so that poverty is increasing day by day. If you can do anything for Bethlehem, we shall be very thankful to you. In your last letter to us, you thought you might help us in some way. The increasing poverty has brought us into great embarrassment. We help as much as we can, and more, hoping that the Lord will send us support from our dear friends in Europe. . . . The Lord Jesus Christ be the rewarder of every one who shall help the poor people of this ill-governed land.

Mr Huber writes from Nazareth :—*December 15. 1870.*—First, I have to thank you for your kindly forwarding the large fine damask linen altar cloth for our church here, which reached us a few weeks ago. Would you kindly convey our cordial thanks to the lady who was good enough to give it? May the Lord richly bless her for the same.

In the latter part of summer, and before the rainy season, which generally begins towards the end of October or the beginning of November, we were in a great hurry to finish the roof of our church, so as to protect it from the rain. Now only the inside work, such as plastering, windows, &c., remains to be done. We had no architect, and had to build it with native builders and labourers, but we had a good plan made by a Swiss architect, which helped us very much. The building turned out very well; though everything is plain, it looks well. I am sure English protestant travellers, who take an interest in the work of Missions, will be glad to see a temporal house of God in the native place of our Saviour, such as there are in other places Jerusalem, Beyrout, &c. May we not neglect the building of the spiritual temple, which after all, is of much greater importance than the finest building of perishing stones. I am happy to be able to inform you that our school at Medgedel is going on well, but the people there are very poor this year. Some of them have not a grain of wheat in their houses, and as the rain did not come as was expected, the merchants shut up their magazines in the hope of getting more money for their wheat, as the prices are always rising. The Turkish Government does not do anything to help the people, and almost all the peasants are reduced to beggary.

One might expect, and I wish it were so, that all these calamities would produce a preparedness in the minds and hearts of the people to receive the Word of God. As far as this is concerned, however, we can see very little difference;

the nominal Christians prefer remaining in their superstition, ignorance, and religious indifference, and think it quite enough to belong to one of the churches. The few who have accepted the gospel, are but a leaven which has to work, and though hardly to be observed, we firmly believe, that the Lord is still the same "yesterday, to-day, and for ever;" and that His Holy Spirit and blessed Word have lost nothing of their original power, but are still able to change the most wicked. I consider the education of the children as a most important branch in our Mission. The five boys' schools of our Society, and the girls' day school and orphanage of the "Female Education Society," will not be left without a blessing, though the fruits of them may be seen at a future time only. . . .

A few days ago, we had a good but short rain; we hope to get some more soon, so that it will be sufficient for the poor peasants to sow their seed.

The Night Cabmen and their Missionaries.

ONE of these missionaries thus describes his work for the past year:—

The boundaries of the district are the same as were mentioned in my last Annual Report, namely,—East, Limehouse Church; West, Hyde Park Corner; North, Ball's Pond Church; South, Kennington Church; and all the stands, coffee-houses, booths, railways, &c., or wherever cabs are to be found within the compass of this piece of ground, comprise my field of missionary labours; so that it will be seen, at a moment's glance, what a large portion of the metropolis has to be travelled over to get at the men."

Two new stands have been added during the year, which makes the number assigned to me just one hundred, and nearly a month rolls round before the whole of the men on them can

be visited, and it often happens that public and private balls (at which many cabmen are required, especially during the winter months) interfere with consecutive visitation.

Six railway termini are also within the boundaries, namely, Great Eastern, Waterloo, London Bridge, Cannon Street, Charing Cross, and Victoria. Early in the morning cabmen are to be found at the various stations waiting the arrival of the mail trains.

Coffee and refreshment-houses, numbering about eighty, are scattered in every direction throughout the district, and several of them are noted for the resort of Cabmen. Soon after four in the morning these houses are filled with cabmen partaking of their early breakfast, as are many other houses which might be mentioned; but since the passing of the Refreshment Act in 1862, many do not open till 5 A.M., and large numbers of cabmen may continually be seen at that early hour.

The coffee-booths and stalls number about ninety-five, and a very striking contrast is apparent in their accommodation. Some are without any covering whatever, exposed to the inclemency of the weather, and consist of a small table, with about six cups and saucers, a small can of coffee standing over a charcoal fire, and a 4 lb. loaf, with butter, sold at one halfpenny per slice. Other stalls of a similar kind may be seen in passages leading into more sheltered courts, assuming a little better appearance. Others, again, are fixed with a slight covering, likely to be blown away by a gust of wind, in front of public and private houses, or shops by permission of the proprietors, on condition that quietness is observed, and that they remove at a certain hour in the morning. There are still others which present a more attractive appearance, and on which care and expense have been expended to render them what they are. I may mention four of these.

1. Under the railway, New Kent Road, is one kept by a German. Tea and coffee, ham sandwiches, cake, bread, and butter are provided. I have been informed by the keeper that he is gaining a good living, having a wife and four children to support, and that he has cut up some nights a small ham, besides other provisions. A number of cabmen can always be found here.

2. At the Westminster Bridge entrance to the Metropolitan Railway there is another very attractive stall kept by a very intelligent young man. A good trade is also done here. I have had many interesting conversations with cabmen who have drawn up their cabs to obtain refreshments.

3. I would now take my reader to the Surrey side of London Bridge, and, at some little distance before reaching this well known place, he will be attracted by a large fire burning, and will see several persons standing round it. If he stops a few minutes he will find several cabs surround it, some of the drivers of which are breakfasting from their seats, while other cabmen are anxious for a warm at the fire, and stand enjoying their simple but hasty meal. The keeper is a very respectable looking young man, remarkably clean in his appearance, with his white apron, and he is very expeditious in serving the numerous customers continually frequenting the stall. The young man is the son of an aged cabmen, and is a very regular attendant at our Sunday evening service, as is also his wife. A great trade is done here from four till half-past seven A.M., and the proprietor, being a Christian man, is not out on Saturday or Sunday nights. This is the most attractive stall I know of in London, and I have been informed by the proprietor that his stall and its requirements cost him upwards of £20. I have often been tempted to have a little refreshment here, and, while doing so, have had many conversations with cabmen.

4. Passing over London Bridge to the city side, opposite

Fishmongers' Hall, will be found a tent erected resembling a large umbrella, with curtains drawn nearly all round. The keeper here also, I believe, is a Christian man, and I have reason to hope my visits have been beneficial to him. Many cabmen pay a visit here, a rank being close by. The tent is very much screened from the weather, especially during the winter months, and seats are provided for any who may wish to stay for a short time. I have had some very good visits at this booth, and believe many a cabmen has had reason to bless God that he heard the gospel of Christ at what is termed the umbrella booth.

In the district assigned me there are also several places of public amusements, which bring together at various seasons of the year large numbers of cabmen. I would mention especially the following:—The Hanover Square Rooms, Regent Street; Willis's Rooms, St James's Street; St James's Hall, Piccadilly; Cremorne Gardens; Highbury Barn; and the Horns, Kennington Road.

Hospitals and union workhouses present other places of visitation, for it must be evident that among such a large number of men illness from old age, accidents, and various circumstances must take place, and during the past year I have visited St Bartholomew's, Guy's, and St Thomas's Hospitals, and St George's, Southwark, and Newington Unions. Many pleasing and profitable visits here might be mentioned.

The Coral Missionary Fund.

TRUSTEES.

Rev. Henry Venn.
Rev. Clement F. Cobb.

Miss Barber.
Rev. Thomas Scott.

The *Coral Missionary Magazine*, and the *Coral Missionary Fund*, take their name from the work of the coral insects, which produces useful results from multiplied small efforts.

H. Gibson, Esq.	£5	5	0	Miss Churcher	£0	12	6
Miss Burt	1	0	0	Col. Box, C. L. S.	0	8	0

Miss Wranghams . . .	£0 10 0	Miss Carr, for photograph of "Edith Hazlewood" £0 2 0	
Pupils of Brighton Deaf and Dumb Institution . . .	1 0 0	Rev. A. Sedgwick, for photograph of "G. H. Fremantle" . . .	0 2 0
Mady's Coll. Box, Hexham . . .	0 10 0	INDIA, SOUTH— <i>Arrians</i> —	
The Leaze's Box, Hexham . . .	0 18 0	E. D. M. J. W., for "J. F. Cobb" . . .	3 13 0
Little Marie's Coll. Box . . .	0 4 1½	<i>Ellore</i> —	
Mrs Boulden . . .	0 5 0	Miss Holtby, to balance account of "Mary Drif- field" . . .	1 18 0
E. Y. . . .	0 1 0	Constance, Arthur, Alice, and Edward, for School Buildings . . .	0 5 0
Miss Martin . . .	2 0 0	BURMAH—	
Miss L. Smith . . .	0 5 0	Mrs R. Monro and family, for "Elizabeth Fanny Munro" a Karen Child . . .	5 0 0
<i>Our Own Missionary</i> —		MAURITIUS—	
Per Miss Dampier—		Constance, Arthur, Alice, and Edward . . .	0 5 0
E. S. . . .	0 5 6	Mrs Smith, for "George Braikenridge" . . .	3 10 0
Mrs Law . . .	0 3 0	AFRICA, WEST— <i>Ake</i> —	
An Old Friend . . .	0 4 6	Miss Churcher, for Church Bell . . .	0 2 7
Matilda Ogilvie . . .	0 3 0	<i>Lagos</i> —	
Emily Ogilvie . . .	0 2 0	L. L. R., for Rebuilding Church . . .	0 5 0
<i>Tea Treat to Poor</i> —		NORTH WEST AMERICA—	
Mrs Law . . .	0 2 0	Rev. H. Budd's School—	
POOR BOX—		Miss L. Smith, for a Boy . . .	5 0 0
L. L. R. . . .	0 5 0	PALESTINE— <i>Nazareth</i> —	
Constance, Arthur, Alice, and Edward . . .	0 5 0	A Brighton Bible Class . . .	0 2 6
Ibid. for St Luke's Mission, Deptford . . .	0 5 0	<i>Bethlehem</i> —	
<i>Night Cabmen's Mission</i> —		L. L. R. . . .	0 5 0
L. L. R. . . .	0 5 0	GENERAL SCHOOL FUND—	
OUR LIFE BOAT—		Miss Burt . . .	1 0 0
Miss Martin . . .	1 0 0	The Norwich Association . . .	1 1 0
Miss L. Smith . . .	0 2 6	Miss Martin . . .	1 0 0
BOYS' REFUGE—		MAGAZINE FUND*—	
Miss M. Dupre, for "George Francis" . . .	6 10 0	Miss Burt . . .	1 0 0
CHURCH MISSIONARY VER- NACULAR SCHOOLS—		L. L. R. . . .	0 1 0
INDIA, NORTH— <i>Amritsar</i> —		Miss Battys . . .	0 1 0
Mrs Barker and Friends, for "Minnie" . . .	4 0 0		
Miss Battys . . .	0 10 0		
<i>Bhogulpore</i> —			
Constance and Kathleen Milford's Coll. Box, for "Deaf Lina" . . .	2 0 0		
Mrs Currie, to balance account of "Mary Heath" . . .	3 0 0		
Mrs Myers, for "Jane" . . .	3 3 0		
Ibid. for Photo. . .	0 2 0		

* All Readers are earnestly requested to contribute a mite towards the support of this Fund.—Ed.

Miss Martin . . .	£1 0 0	Rev. C. Malden, for	
Mrs Smith . . .	0 1 0	"Rachel" . . .	£16 8 0
CO-HELPERS—			
INDIA, NORTH—Amritsar—			
To Rev. A. Strawbridge—			
Rev. J. C. Perry, for "Sukh		Oshielle—	
Dyal" (E. Seeley Barra-		To Mrs Michell—	
cleugh) . . .	3 8 0	Miss Pelham, for "Matthew	
Mrs Maxwell, for "J.		Lahauuni" . . .	4 4 0
Nicholson" . . .	4 4 0	Lagos—	
Albert School, Weston, for		To Miss Christie—	
"John Weston" . . .	2 0 0	For Magazine Fund—	
Bhogulpore—		Mrs Leopard . . .	0 3 0
To Rev. T. Scott—		K. C. C., Sale of Back Nos. 0	1 3
Sunday School, Princes		Bethlehem—	
Park, Liverpool, for		Mrs Faithful . . .	0 2 0
"Pauline" . . .	3 3 0*	Mrs Wichelo . . .	0 2 0
Juvenile Association, Fre-		Mrs Leopard . . .	0 1 0
mantle, for "G. H. Fre-		Our Own Missionary—	
mantle" . . .	2 2 0	K. C. C., Annual Sub. . .	1 10 0
Benares—		Night Cabmen—	
To Rev. C. Cobb—		K. C. C., Annual Sub. . .	0 10 0
For "Thomas Hieras's"		North West America—	
successor . . .	3 3 0	Mrs King, for Clothing . . .	0 5 0
For "Fremlin Maidstone"	4 4 0	MOOSE FORT—	
AFRICA, WEST—Akand Ikija—		To Rev. J. Hawkesley—	
To Rev. C. Malden—		Miss Lucy Moor, for "E.	
Stoke Juvenile Associa-		Richards, towards his	
tion, for "M. Stoke" . . .	4 4 0	training as a Catechist" . . .	5 0 0
St Jude's C. M. Associa-		G. D. Fenning, Esq., for . . .	
tion, for "Susannah		Ibid.	3 0 0
Akeringe" . . .	4 4 0	Sunday Scholars at St	
		John's and Brigham	
		Schools, Keswick, for	
		"George Chum" . . .	4 15 0

* Will any other kind friends help us to make up the £30 needed for training this promising youth?—Ed.

N.B.—Parcels for *Mauritius* to be sent before the middle of May to Miss KENT, Oriental Cottage, The Park, Southampton, labelled "*Coral Fund*," with value given.

Parcels for *Moose Fort* to be sent to Rev. J. HAWKESLEY by the first week in May, labelled "*Coral Fund*," with value stated.

Parcels for other N. W. American Stations to be sent to Miss C. A. HALL, 5 Stanley Crescent, Notting Hill, W., by the first week in March.

The Coral Missionary Magazine.

No. LII.]

APRIL 1. 1871.

[NEW SERIES.]

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Prayer.

GRANT, O God, that knowing Him in whom we have believed, we may all, workers for Thy kingdom, however humble, whether at home or abroad, be enabled so to commit ourselves and all our interests to Thy care, that peace shall be our portion here and hereafter; for Christ's sake. Amen.

From whom have the Indians Sprung?

BY THE REV. J. HORDEN.

HOW many suppositions have been made as to the origin of the Indians of America. Learned men have written books about it, many more, I am quite sure, than my young friends would care about reading. Some think them the lost tribes of Israel; others fancy that they have sprung from a party of Welsh, driven across the Atlantic in a vessel many hundreds of years ago; others again advocate their having

come to America by way of Behring's Straits. Well, perhaps there may be truth in one or other of these suppositions ; I don't know, and not knowing, I am not going to trouble your young heads about any possible or impossible theory of my own. One thing I know, they are descendants of Adam and Eve, and they have all the evidences of the Fall about them. They are poor, miserable, sinful, requiring the consolations of the Gospel, the redemption purchased by the blood of the Son of God ; and it is your aim as well as my own to enrich them and ennoble them by making them partakers in the same blessed knowledge we possess. But I am getting a little off the track perhaps, and must return by saying that we must hear what the Indians themselves have to say as to their origin, for we may depend upon it that they have a theory of their own. And here it is. Two women (the Indians do not even attempt to account for their origin, which is involved in impenetrable mystery) were one night walking on the rolling prairie ; a perfect calm rested on everything, the air was soft, a sweet perfume filled the air, the stars were shining brightly, and the moon had never before appeared so glorious to them. Looking at it, one said to the other, What a splendid sight ! It seems near to us : I wish we could go there, for I am sure we should see many wonderful things. After a while, tired with their walk, they lay down and soon fell asleep. Great was their surprise, on awaking, to find themselves in the moon. It was a beautiful place ; new flowers, new trees, new birds. Rambling about, and admiring each new beauty as it rose before them, they came upon a body of the moon's inhabitants, who received them with great kindness, bade them welcome, and hoped they would be happy among them. After a while, two young men were smitten by their charms, and married them. But the fickle women grew tired of their new abode and their companions ; there was not enough variety for them, they longed to return

to earth. Walking out together one day, they were delighted at the sight of a plant of the wild onion ; they rushed to it and pulled it ; what was their amazement to find that the hole left by the onion went right through the moon, and looking through it, they beheld their own loved land. To see it, determined them to try to reach it. They went at once to a cedar tree growing near, and, stripping off the bark, twisted it into a strong rope ; they let it down through the hole, and finding it did not reach to the earth, drew it up again, and hid it. They then replaced the onion and rejoined their husbands, saying nothing of their discovery. Returning next day, they lengthened their rope until it was long enough for their purpose. They next enlarged the hole until it admitted of their passing through it ; then fastening the end of their rope to the cedar tree, they passed the other end through the hole, and now, wrapping their blankets around them, they slid down, and without accident, reached the earth. Fearing pursuit, they pulled at the rope, and succeeding in detaching it from the tree, drew it down. After a while, one of the women was blessed with a daughter, the other with a son, these eventually married, and from these have sprung the Red men of the West.

This is not Scripture, is it ? But how should they know Scripture until one was sent unto them to tell them of man's creation in holiness, his conquest by sin, his restoration by Christ ?

Amelia Winn:

THE CORAL FUND GIRL OF MOOSE FORT.

IT must be interesting to my young friends to hear occasionally of those who, once on the list of the Coral Fund children, are now either married or earning their living by their own exertions. It will please them to hear that the

young girl, Jane Bolton, who, I sometime since told them was married, is now at the Red River settlement and in good circumstances, and that she is a mother. On her then the Coral Fund bestowed an inestimable good ; she is now in as respectable a sphere of life as a Christian farmer's wife in England.

Amelia Ward, too, seemed well married, her husband was a fine healthy looking young man, an excellent voyager, a good hunter, an elder brother of Richard Wagner. But last winter his health seemed to fail somewhat, although we felt no apprehension about him. They and their little child came to the place last March after an absence of several months. After a few days stay they again departed, and I expected to see them return here again in May at the breaking up of the river. The ice broke up ; the river ran a full volume of water, passing rapidly on to the sea. Indians came whom I had not seen before since the previous autumn. One canoe in particular came and from the place its occupants selected for their tent, I thought it must be Amelia and her husband, and I at once went to them. I saw first a fine little boy, plump and hearty, shewing that great care had been taken of him. I then cast my eye on a woman sitting near, and whom I took to be a stranger ; but another look shewed me that the poor, emaciated creature was none other than Amelia, who had been brought to the brink of the grave by starvation ; who had lost her husband, but who, in all her privations, had taken care that her baby son should not want. The tale of her suffering was very distressing. After leaving Moose in the end of March, they, entirely by themselves, had gone to their hunting grounds, hoping to get a few furs, so as to pay the debt they had contracted with the fur trader ; for in the early part of the winter they had been very unfortunate, a wolverine having destroyed nearly all the martens they had trapped. Amelia's husband was soon attacked by

sickness, which entirely laid him by ; food was very scarce, and the little the forest might yield he could not seek. He gradually became worse and worse, his sufferings aggravated by want ; his only source of consolation, his religion ; and so bad did circumstances appear, that both expected to lay their bones as well as those of their child where they were. He wrote a letter, and got Amelia to go and hang it up where some Indian might pass in the summer, stating their joint deaths, as well as the cause of them ; and requesting burial. The end came ; the once strong young man lay a corpse ; but Amelia had something to live for, her little son, and for him she would struggle. Unable to dig a grave, for she had not much strength, and the ground was frozen as hard as a stone, she covered the body with moss, and then set off to the main Moose river, hoping there to fall in with Indians. She was not disappointed. After a while she fell in with Isaac Mekawatch, one of the Moose Indians, who took care of her and her child, and brought them in safety to Moose.

After a time the traces of starvation left her face ; strength returned ; and grateful for her preservation, she and her little son are now in the enjoyment of good health, and this winter remain at Moose Factory, where at any rate extreme want will not be their portion.

Journeyings in the Far North.

JUST now, when our annual bales are being packed and despatched to the far-away stations of North-West America, it will interest our readers to hear something of the fate of one of those sent out last year. It takes a long time to reach the up-country inland Missions. If the ships arrive a little, very little, too late, or the season sets in early with frost or ice, the goods must lie for months before they can be brought away. Great then is the disappointment of

the Missionary, and often the trials of his family, and of the sick and needy in the station, are still greater. We have not received so much as usual this year for our grateful correspondents, Messrs Kirkby, Mackay, and Macdonald. We hope that the Moose Fort bale will be a large one.

*Fort St Michael's, Norton Bay,
27th June 1870.*

MY DEAR MADAM,—I duly received about two months since, your favour bearing date April 27. 1869; and beg to return you my sincere thanks for it, and also for the bale of which you make mention. From the list which you have given of the articles contained in the bale, I believe they will all be most acceptable and useful. If there be no unusual delay along the way, the bale will, I expect, reach me either this fall or next summer.

I have to thank you for the bale which reached me last year from the *Coral Fund*. The principal articles came in good condition; the dolls, &c., were of no use; they were smashed.

On the arrival of the bale which is now *en route*, I shall (*D.V.*) not fail to acknowledge its receipt. I believe I wrote you a short note last August from Fort Simpson, Mackenzie River.

I shall give you a brief sketch of my proceedings since that time. I came off from Fort Simpson on the 6th September. When within two hundred miles of Peel River Fort, I met Mr Bompas, from whom I received the intelligence of the United States Government officers having appeared at Fort Youcon, and ascertained by astronomical determination that it is within Alasko territory, and that they had claimed the place on behalf of the American government. Mr Bompas returned with me to Peel River Fort, where he passed the winter, with a view to labouring among the Esquimaux. I remained at that spot till the 25th October, when I pursued my way to Youcon

on snow-shoes. I spent upwards of ten days at La Pierre's House instructing the Indians there. During my stay there, I administered the Lord's Supper to twenty communicants. In order to see the Indians *en route*, I took the mountains, and spent a short time with them, teaching them, and receiving several of them into the visible Church of Christ by baptism. There are now very few between Fort Youcon and Peel River Fort that have not been baptised.

I arrived at Fort Youcon on the 3d December, and had the pleasure of finding the Black River tribe of Indians encamped outside the Fort. They were delighted by my arrival, but as they were all short of provisions, and the weather was getting cold, they were all about to proceed to their wintering quarters. I was able to make only one missionary journey afterwards in the course of the winter. I spent ten days with the Youcon Indians at their camp, daily instructing them, and had the pleasure of baptising about ten of them. There are now only two or three among that tribe, the Kutchakutchin, not baptised.

My time was much occupied in the translation of the Scriptures; but not having a perfect knowledge of the Indian tongue, the Tukuth, into which I was translating, I did not accomplish much. I only did the Gospel of St John, his three Epistles, and part of the Gospel of St Luke. By and by I hope to proceed more expeditiously.

On the 31st May, I came off from Fort Youcon on a visit to the Indians, at the confluence of the Tununa with the Youcon. I reached that place on the 7th instant, having passed two days along the way with Indians. On my arrival there, I found a large number of Indians at the trading post of Hutchinson, Kohl, & Company about to leave, having finished their trade. They all appeared delighted to see me, and gladly consented to remain for a few days to receive Christian instruction. Two days after a few more arrived, making the

entire number about three hundred, including men, women, and children. I availed myself during my short stay with them of teaching them as I could; and I had the satisfaction of seeing some of them learn two hymns, the Lord's prayer, another short prayer, and the decalogue in an abridged form. Much instruction was communicated to them, and I trust that some of them, at least, will endeavour to profit by it. I spent



five days with them. The tongue they speak is different from that spoken by those between Fort Youcon and Peel River Fort. I am thankful that I found two or three who can interpret very well to their tribe, and also to the different tribes down the Youcon, to within three hundred miles of this place. After coming among the Esquimaux, or Malamutes as they are here called, I could not do much; however, I have

been enabled to teach them a little. There are a few Indians here that have come down with the boats. With them I do a little every day in teaching them. There is a pretty large number of Malamutes here, and I am doing a little in instructing them.

The Youcon is a large and noble river, full of islands ; but in some places, where you get an entire view of the breadth of the river, it is from three to five miles wide. The principal trees are spruce, poplar (the aspen), cotton, wood, and birch. There are a great many kinds of willows. The alder grows to a large size. The country is in general mountainous to within two hundred miles of this place. On the right hand bank, a range of hills run along the whole way from within two hundred miles of Fort Youcon to within two hundred miles of Norton Bay. On the left bank in general the hills are a little way from the river. The Indians along the river are pretty numerous. They subsist principally, I believe, on fish. Salmon are very numerous ; there are, I believe, three different kinds ; one kind very large, weighing above two hundred pounds. Herring, too, are caught here in large numbers, and they are excellent.

The ships are now daily looked for, and as I have much writing to get done, you will kindly excuse my not writing you more fully.

The officers of Hutchinson, Kohl, & Company engaged in trade on the Youcon or Koitchpak are about ten in number ; six of them speak English, the others Russian. I had the pleasure of holding divine service with them yesterday. I have met with a very kind reception from them. They do all they can to facilitate my efforts in instructing the Indians. I hope to return to Fort Youcon in the course of next month in steamboat.

The Hudson's Bay Company have been obliged to leave Fort Youcon, and have, instead, selected a site on Porcupine

River, where a fort is being established. To it, therefore, I shall proceed from Youcon (*D.V.*).

With my kindest regards, and with sincere thanks for the contributions so kindly given to my mission station,—Believe me to be, my dear Madam, yours sincerely,

R. M'DONALD.

New Ground.

“Behold ! the fields are white for the harvest, but the labourers are few.”

Lahore, Punjab, 7th February 1871.

MY DEAR MRS——.—I arrived here about three weeks or a month ago, and now write according to my promise, to tell you of the progress made in our work, and to ask for your most kind help. The “Divinity School,” or college, was commenced last month. You remember that Mr French and Mr Knott came out for this purpose in January 1869. Dear Mr Knott died at Peshawur last June, and I have come out to endeavour (at any rate for a time) to supply his place. Mr French has now eight students, all of them, I trust, promising young men, not only intellectually, but true Christians, who have the love of God in their hearts.

This is a greater number than was expected the first year, and if God's grace and blessing rests on them, as we trust it will, what a very important work it will be to send forth even eight well-trained men to be pastors or native evangelists to their countrymen. The great want in India now is a native ministry, in order that Christianity may become indigenous in the land ; and it is to supply this want that Mr French's College has been established ; and one more fitted for such a work it would be difficult to find either in England or India. We ask for your prayers that a special blessing may rest on

our labours, and that this college may be the means of sending forth well educated, pious native men into different parts of the whole of North India.

The site for our college has been purchased in a native garden (not far from the city), which is well suited in many ways for the purposes of a college. We are now building the Principal's house and the students' quarters, and are writing to all our friends interested in missions in North India, to try and collect the £1000 that are still required.

Do you think you could most kindly help us in *any* way? I send one of Mr French's papers by this post, and will send more as soon as a reprint can be made. Could you put it in the way of any who are able and willing to help? The work is for *all North India*, and its importance can hardly, I think, be over-rated. £1000! it ought not to be difficult to collect for such a work, if its object were only known. Can you most kindly make it known?

Would any friend or friends, do you think, be willing to support one of our students? The cost will be about £12 a year; or possibly some might be willing to give or collect *half* the cost of one of them, which would be just equal to the cost of one orphan child. Our students, or at any rate *many* of them, are candidates for ordination; and their kind patrons in England would thus be the means of sending forth not merely (as is the case in our orphanages) a native Christian, but a native minister. The students are all selected for their gifts and graces in heart as well as in head, and there is every reason to hope, with God's blessing, that they will become useful men.

May we ask for your prayers; especially, that *health* may be granted to us all, to enable us to remain long in India, and see God working amongst the people of this land, and to be fellow-workers with Him, if he will honour us, and allow us this great privilege.

Do help us *privately* as well as publicly. You know so many friends able to assist. If any such would help us, we should be so much obliged.—With kindest regards, &c.

ROBERT CLARK.

A Divinity School for Lahore.



A PUNJABI FAMILY.

Most of our friends are aware that it has been in contemplation for some time back, on the part of the Church Missionary Society, to commence a Divinity School in Lahore for the careful training of native evangelists and pastors. It has been thought such an institution might help to give greater rootedness and stability to the Native Church in North-

Western India, and tend to its extension, as well as consolidation; with the further advantage of increasing in it, that capacity of self-action and self-government, of standing alone without adventitious props, which it is so desirable it should be prepared by degrees to exercise.

In attempting to carry out this plan, some difficulties have arisen, the full extent of which were scarcely anticipated ; and hence delays were inevitable, which have elicited some expression of disappointment from our friends. Two of these have proved the most serious.

1. The prospective difficulty of procuring the means of a moderate or even scanty subsistence for the students whom the missionaries from the various stations in the Punjab and North-Western Provinces may recommend as fit candidates for the benefits of the institution. It too often happens that merely meeting the current mission expenses proves a source of the most painful anxiety to the Missionary in charge, and draws largely, even injuriously, on time and thought, that else would be whole and uninterrupted for his work. In such cases to support students at a distance is out of the question. This difficulty I have tried to remove by appealing to some English congregations with whom past parochial work at home has associated me, and some few friends in India, to support each an annual Studentship of from £10 to £12 per annum ; much as individual children in our orphanages are supported by prayerful Missionary Collectors often in very humble Christian homes. I have already had a measure of response to my appeal, and look hopefully for further support, because I believe this object will plead for itself, as being second in importance to few that can be named.

2. The second difficulty was that of procuring a suitable plot of ground in or about Lahore, with buildings, temporarily suited to the object in hand. This difficulty, I believe, now to be removed by the offer for purchase, not far from the city, of a garden with sufficient buildings for our present purpose. I have received notice that we may enter on possession of this any day after the preliminary signing of the necessary deeds.

With the view of not losing an opportunity which might

not soon recur, I have pledged myself to raise (in addition to what has been intrusted to me by a few friends unsolicited) a further sum of about 8,000 rupees; to which must be added some 2,000 rupees, for making habitable some partially dilapidated building suitable for students. I have done this too ventursomely some will say; but it has been in the persuasion that the cause of Christ's gospel will not suffer an old missionary to embark in a work of this character at his own risk and charges; but will bear him through, so far as to supply the requisite means for placing the institution in such a settled home, as will admit of enlargement according as it may please God, for Christ's sake, to bless our effort.

There may be some who, out of loving and reverent regard for the memory of one who has been lately, to our deep sorrow, taken from the midst of us (Rev. J. W. Knott), may find a special pleasure in helping forward an object which he espoused with warmest and heartiest interest, and which furnished the occasion he had long sought of devoting what remained of his life to the spiritual welfare of India. I am sure of this, that were it possible now to take counsel of himself, as to the kind of memorial by which he would be willing still to live in men's recollection for the sake of India, it would be such an one as I plead for; a school which should train for God's service, and for the native Church of this great country, successive bands of Christian students, "faithful men, able to teach others also," and hand on in trust "the Word of Truth, the gospel of our salvation," to generations yet to come.—Yours very faithfully,

T. VALPY FRENCH.

Dhurmala, Punjab, September 15. 1870.

The Coral Missionary Fund.

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Rev. Henry Venn.
Rev. Clement F. Cobb.

Miss Barber.
Rev. Thomas Scott.

The *Coral Missionary Magazine*, and the *Coral Missionary Fund*, take their name from the work of the coral insects, which produces useful results from multiplied small efforts.

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* The Editor would be very happy to be of any service to Miss Whately's Schools in Egypt, alluded to by her correspondent.

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* All our Readers are earnestly requested to contribute a mite to this fund.—Ed.

The Coral Missionary Magazine.

No. LIII.]

MAY 1, 1871.

[NEW SERIES.

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Prayer.

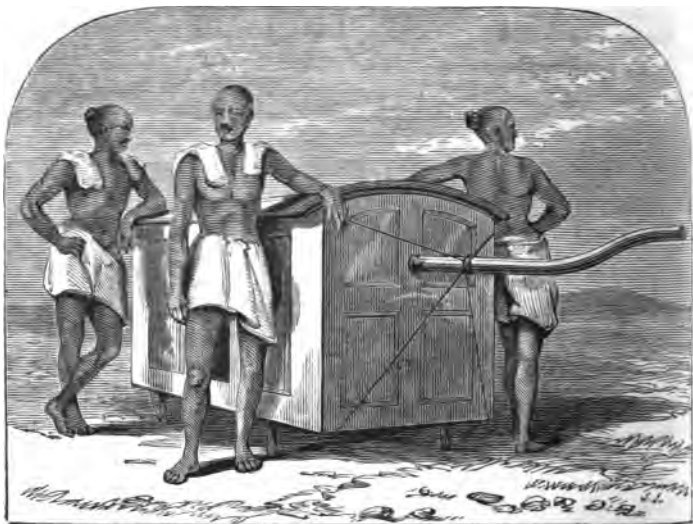
O GOD, who wouldst have all men to come to the knowledge of the truth, send forth everywhere the light of Thy glorious Gospel; remove the veil from the hearts of Thine ancient people; dispel the darkness and superstition of the heathen; and hasten the time when all nations shall be blessed in Jesus, and shall call Him blessed. We ask all in His name. Amen.

Our Home in "The Wilderness."

A STORY OF INDIA.

THE place we lived in was a wilderness, physically and morally. It was as wild as could well be imagined. The spot we fixed upon to build our house on had in one

corner a thorn tree, which however soon died ; and at the opposite corner a tree of another sort, and a few cactus plants, which are still alive. As far as the eye could reach to the east and west, scarcely another tree or shrub could be seen. As I have watched the rising sun, I have noticed that the only shadow cast upon the plain was that of some



PALANQUIN BEARERS.

solitary traveller, as he crossed the sun's line. On the north side there was indeed a clump of Tamarind trees, about ten in number, wide spreading and green in the winter, but losing their leaves in the hot summer, and

affording scarcely any shade. Of cultivation there was none. There were indeed fields, belonging to different owners, but it seemed that they had not been ploughed or sown for a century; and not being divided by hedges, they presented one vast plain of red parched land, with not a blade of green grass to relieve the eye.

It was about a mile from Sivagasi, a somewhat large town of 10,000 inhabitants, and within a distance of one, two, and three miles from small villages, more or less prettily embedded in trees; but such wretched hovels were the so-called houses, as scarcely to deserve the name of human habitations. The houses both in the town and the villages were, with few exceptions, built of mud, the colour of the earth from which the walls had been formed; black, if the earth were black, and red, if the earth happened to be red. If they were ever white-washed outside, they never were inside. They had no windows, and were thatched with straw.

The appearance of one of these villages is that of careless neglect, and of total indifference to neatness and order. If a house is deserted, it either goes to ruin, or the roof is taken off and applied to some other purpose, and the mud walls are allowed to stand from year to year, to be washed and worn by the rain, till they form a rude, shapeless mound. The interior of a house is as comfortless as its outside is uninviting. Built in the form of a square, like four verandahs facing a court-yard (though *verandah* is too grand a word) it is used as a common habitation both for the family, and the live stock. I was often reminded by them of my father's cow-house. The cows occupy one side;

the sheep are tied in another. The fowls have the general liberty of going everywhere, and of defiling every spot. Then there are, unsightly round mud bins, thatched over, to stow away the yearly store of grain. If you venture into that part which they emphatically call the *house*, you will stand a great chance of being stifled; for there the cooking is carried on, on the floor; and there is no chimney or other outlet made for the smoke. It has to creep through the thatched roof as best it can, and the village in the evening, when the cooking is going on, presents to an unpractised eye the appearance of being on fire; smoke coming out of the whole roof of all the houses. When your eyes have become accustomed to the partial darkness, and the blinding smoke, you will discover in the corner black earthen pots, of different sizes, heaped up, one upon another. These are the cooking utensils; or they are filled with the different ingredients necessary to make the unvarying curry. You will also find a ladle or two made of the shell of the cocoa nut, and black iron spoons for the oil which is used either for the lamp or for medicine. The lamp itself is worth describing. It is a small brass or earthenware one, broad at the back and coming to a point at the place where the wick lies. It is never cleaned, nor is the wooden stand on which it rests. And from the habit of giving the necessary inclination for the oil to run to the wick by means of a lump of soft mud, or more commonly of soft cow dung, the imagination can well picture what it looks like.

Suspended from the roof is the oil pot, and across the beams are the fishing net, the spinning-wheel, the men's

and women's clothes, a few spare rafters, and the firewood for the next month's consumption. The bed—where does it stand? It is only a mat, so it is rolled up and put in a corner. Or if it is a cot they sleep on, it has been brought into the court-yard for the double purpose of making room, and of being scorched in the hot sun; or it has been carried to the neighbouring pond to be immersed for a few hours. This latter, however, is not frequent.

We were forty miles from our doctor,* and further than that from our baker. Thankful we are that we were kept in pretty good health, and had no urgent need of the doctor more than two or three times during our stay of ten years in the place. Our baking troubles were more pressing, and more felt. We had to send a man with an empty basket to the distant towns of Madura or Palamcottah. If the weather was fair and the man active, three or four days would see him return with his precious burden, but often the bread was hardened by the hot sun, or grown mouldy from the rain. Once we were in great straits. The person we had engaged did not present himself, and the only substitute we could find was a decrepit old man. He undertook to take the empty basket to a native clergyman's house, twenty-three miles on the road, where another man was to be engaged to carry it on. He had received all instructions to bring back the bread, and other things, but he set down his basket at the appointed place, and returned without it. A special messenger had to be engaged to bring our bread to us.

*The doctor paid by the C.M.S., and who ought properly to have attended us, lived sixty miles off.

It was a great treat to see a white face in those distant localities, or to hear the English language spoken by any but ourselves. But the visits of our own countrymen were few and far between. We have been seven months without seeing one of our own colour, and our little boy had no companions but two or three of the better behaved of the black school children.

In my next I shall give some account of the moral condition of this physically uninviting locality.

Timothy and Ravao,

OUR MALAGASY PROTEGES.

WE have received the following entertaining account of the despatch of a box of presents to Madagascar, in which gifts for our little Timothy and Ravao were very kindly included. Their supporters had respectively given us leave to expend in their behalf fifteen shillings and sixteen shillings, and we think they and our readers will agree with us that Mrs. Masters, who kindly undertook the commission, made the most of the money.

We are glad to publish her pleasant letter, because it gives a very excellent hint, we think, as to the manner in which the despatch of an annual missionary box may be made the concern of a whole village or country parish, thus exciting a real and lively interest in the work for which possibly pence have been, heretofore, contributed month by month, and year by year, with a dull unmeaning regularity.

Seventhampton, February, 1871.

DEAR MRS. —,—I think I ought to tell you what the things were that I bought for Timothy and Ravao—for each a transparent slate; for each a paint box and six pencils; for Timothy, a nice leather desk, a double-bladed knife, and blue leather belt;—For Ravao, a doll, whose eyes open and shut and which cries, a



MALAGASY SLAVE GIRL.

doll's tea service in china, and a work box, with lock and key, furnished with cotton, thimble, &c. We made up four dresses, two for each, and have sent two pieces of print for them, nine yards in each. I hope I have

laid out the money as you wished. I made the people give me the things cheaper, for I explained what they were for. I enclose a note of the cost of all. I wish you could have seen the number of things I collected for Mrs. Maundrell—our schoolmaster gave us eighteen copy-books, and a quantity of pens and penholders; every poor person who has been to see the box brought me something. They are beginning to realise the mission. One poor woman brought me twelve packets of hooks, and a poor boy a tin box of marbles. I could fill a few sheets were I to continue my list. I hope you like the things I have bought.—With kind regards, Yours truly,

JOANNA MASTERS.

Children and Converts at Amritsar.

THE HOLY CITY OF THE SIKHS.

MY DEAR MRS.—Your kind letter with the enclosed order came last week. Accept our sincere thanks for all your exertions on behalf of the Amritsar Orphanage. As we are having our holidays at the City school, I might as well take the opportunity of giving you some information about the boys for whom you have sent money. To take them in the order of your letter,—

1. Istiphán Isái is looking much better and brighter than when I last wrote to you. Indeed he seems quite a different boy, and seldom complains of any illness. He is, however, still delicate-looking. At his own request, he has

left school and has gone to the Canal workshops to learn carpenter's and joiner's work, and seems to like his work, which is a great thing. I have good accounts of him from Captain Palmer, the executive engineer in charge of the shops. It will be some time before he is able to earn his own livelihood.

2. George Clifton, who, as I told you in my last letter, had gone as an apprentice to the same workshops, is there no longer, but is now acting as chuprassi or messenger to the chaplain. Captain Palmer seeing he did not take to mistari's work, put him into his drawing office, but finding even there that he could not manage, sent him back to me. He has now been nearly two months with the chaplain, and I hope will give satisfaction. He is a slow, heavy-looking boy, and not fit for work where real intelligence is required. He still has his meals in the Orphanage, and considers that his home, though he goes down every night to the Cemetery to sleep there. He pays me something for his food. I have substituted for him Samuel Wilson, another boy who has been for some time in the Orphanage. He also is not clever, and will have in the course of time to take to some manual occupation. He is not young, being about fourteen. At present he goes down with the other boys every day to the City school. He is a very quiet, silent boy, and somewhat slow.

I have been pleased with George Clifton lately. Though he might now break through restraint, yet he seems to prefer living in the Orphanage, and comes with the other boys to my Bible Class on Sundays, and to the daily Evening Prayer, and learns his Sunday lessons, &c., like the rest,

though he might easily make excuses. He gives *intelligent* answers in *Scripture*.

3. Natthu is going on well. He is a very bonny lad, with large black eyes and rather a mournful expression. He goes to the City school with the rest, and is making progress there. He also is very quiet, but by no means slow. As he is still quite young, I think he is likely to rise a little higher than orphan boys generally do. I have been quite satisfied with the experiment of sending the boys to the City school. It is a daily change to them, and seems to have given them a little more life, for certainly it was very dull for them being kept within the Orphan compound, never going out for almost months, except to Church, or to the Hospital, when any one of them was sick. They seem quite at home among the City boys, and yet seem to keep pretty much to themselves.

4. Paul Thornaby, or as he is generally called, Paulyus, is a good and quiet boy. You will think they are all quiet, and so they are, too quiet: as you know, native boys are generally sadly wanting in spirit. I wish I could get them to play more, but they seem to have very little idea of play. They have begun now to work in the garden in the morning, and to play in the evening. Occasionally I find them playing at Rabaddi, a kind of "prisoner's bar," if you know what that is, and "hopscotch." I have had ropes put up on a pole, to make a kind of swing, as another amusement for them.

5. Tiddi. I found when I came here that this boy was to have been baptized by the name of Edward Seeley Barraclough. He was not baptised when it was intended,

owing to the absence of some one who wished to be present at his baptism, the woman I believe who found him and brought him to the Orphanage. I thought it well to baptise him at once, as he is still quite a child, being only about six years old I imagine, but I could not make up my mind to give him the name of Edward Seeley Barraclough, and so called him by the name of Sukh Diyal, which means "the delight of mercy." It is not at all an uncommon name among natives, and yet has certainly nothing heathenish about it. I think it is a great mistake to give native boys English names. Native Christians are quite cut off enough from their fellow countrymen, by the prejudice which exists against our religion, especially as the religion of the conquering race, without further denationalising them by teaching them to wear English clothes or giving them English names. With an ignorant and prejudiced people like the people of this country, these things—perfect trifles in themselves—are *great* things. One of their chief causes of prejudice against the Christian religion is because they think it consists in adopting English customs. Surely we encourage this prejudice by giving our orphans English names. I endeavour to keep the boys natives in everything which is not un-Christian, because I think that the less in indifferent matters that they differ from their fellow-countrymen, the more likely is Christianity to be viewed in its right light. I feel sure that those who support Sukh Diyal will excuse my giving him this English name when they learn that it is detrimental to the cause of Christianity in this land to give natives anything but native names. I should not have thought it necessary to change

his name at all, had it not been that Tiddi or Teddi seemed to be a nickname which had fastened itself to him, while his real name had been forgotten. Tiddi, you perhaps recollect, means "locust."

6. John Nicholson is a nice looking boy, and a nice boy in reality. He is kept back dreadfully by a stammer. I hope he may grow out of it, but at present it makes it quite difficult to hear his lessons.

7. Of Edward I have little to say, he is a quiet, though sharp little fellow, as is his brother

8. John Weston, who is older than himself, and who is perhaps the brightest boy in the Boys' Orphanage. He will, I think, get on well, if he goes on as he is doing at present. He was promoted at Midsummer to a higher class. I have substituted him for Walter Rowley Weston. The mother of John and Edward, you probably know, is a Christian ayah at Lahore, who has been deserted by her husband. She seems a very respectable woman ; she was here a few days ago, to ask for a short holiday for her boys. John is about nine years old.

9. Harnam Clifton I have substituted, with your leave, for Joseph Clifton, who is now a schoolmaster in a Mission school. He is the liveliest boy in the Orphanage, and the leader in all play. He is like many playful boys, not very industrious, but I hope a sense of the importance of work will come in time. At present I am quite glad to see an inclination to fun, as well for the sake of the other boys as for his own.

I forgot to tell you that Sukh Diyal or Tiddi does not go to the City school yet; he is too little, and so learns for two

or three hours a day with the master of the Orphanage, together with two other very little boys. I go over very constantly to the Orphanage, and now the cold weather is at hand hope to go still more frequently. Besides I have two of the Christian masters of the City school living on the Orphanage premises, both men of zeal, piety, and high character; and they keep a kind of supervision of things for me. The master of the Orphanage is very well meaning, but rather indolent, and inclined to let things take their own course. The second master of the City school gives me considerable assistance in the Orphanage accounts, and attends to many little details of management for me. He also takes prayers for me with the boys twice a week. You will be glad to hear that we have had some blessing on our labours at the City school. Two of the masters of the school, both highly respectable men, were baptised soon after I came; and a third, a master of one of the Branch schools, who was formerly a pupil in the school, has also been baptised. He has given up his post, however, as he knew that if he stayed all the boys of his school would leave. We have hope that, in the course of time, more may come forward from the school to join the small company of Christ's people in Amritsar.—With kind regards and many thanks, I am, yours truly,

TOWNSEND STORES.

My wife will write as soon as she can find time, about the girls in the Girls' Orphanage, you so kindly send money for.

New Ground ;

OR,

A DIVINITY-SCHOOL FOR LAHORE.

IN our last number we published two very interesting papers, bearing the above titles. We would here again call our readers' special attention to the subject of them, as one well worthy their utmost sympathy and help. A College to train native Pastors and teachers is absolutely needed; but where, it is asked, "will you get support for your students?"

The Missionaries await anxiously the response to their appeals sent to friends in England to take in hand each the yearly support of one student. About £12 a year is required for this. Even *half* the sums guaranteed would be gratefully welcomed.

To a Child.

TO God the Father humbly raise.
Thine earliest voice in prayer and praise,
He hears what children say ;
For though His throne is far above
This sinful world, yet "God is love ;"
Then to the FATHER pray.

To God the Son, the Saviour, go,
Whose death redeems the soul from woe—
He sendeth none away ;
Through Christ alone the sinner lives,
And sweet the peace which Jesus gives ;
Then to the SAVIOUR pray.

To God the Spirit bend the knee,
That thou the glorious light may'st see,
That leads to perfect day ;

If thou would'st tread in early youth
The path of holiness and truth,
Then to the SPIRIT pray.

Yes! seek, dear child, JEHOVAH's face,
And, kept by His almighty grace,
Thou wilt not go astray;
For in Temptation's darkest hour,
The Lord will be thy refuge tower;—
Then never cease to pray.—E. L. SHORTRIDGE.

The Coral Missionary Fund.

TRUSTEES.

Rev. Henry Venn.
Rev. Clement F. Cobb.

Miss Barber.
Rev. Thomas Scott.

The *Coral Missionary Magazine*, and the *Coral Missionary Fund*, take their name from the work of the coral insects, which produces useful results from multiplied small efforts.

Rev. R. J. Burton, Vicar of Woodcote, Hants	£5 0 0	CHURCH MISSIONARY VER- NACULAR SCHOOLS—	
Rev. T. E. Platter, for Postage	0 1 0	INDIA, NORTH— <i>Amritsar</i> —	
Mrs. Fisher, ditto	0 0 8	The Rev. J. Roberts, for "Paul Thornaby"	£4 4 0
OUR OWN MISSIONARY**—		Ada and her cousins, for "Rhoda"	3 3 0
E. A. A.	0 5 0	<i>Bhogulpore</i> —	
<i>Night Cabmen's Mission</i> — Per Miss C. A. Hall—		Mrs. Peache, for "Lucy Martyn"	4 4 0
Mrs. Shortridge, Ann. Sub.	0 5 0	Photo. of ibid.	0 2 0
S. L. Alliston,	0 4 6	Young friends, per A. F. D.	
L. A. Hall,	0 4 6	Clifton, for photo. of "Ann Hinton"	0 2 0
Mrs. Rendall,	0 2 6	Photo. of "Edith Hazle- wood"	0 2 0
H. R. S.	0 5 0	Photo. of "H. Martyn"	0 2 0
M. C., donation	0 1 0	Photo. of "Deaf Lina"	0 2 0
POOR BOX—		INDIA, SOUTH— <i>Masulipatam</i> —	
<i>St. Luke's Mission, Deptford</i> —		Mrs. J. Newnham, for "Mary Louisa Newnham"	4 4 0
Mrs. Porter	3 0 0		
<i>Boys' Refuge</i> —			
Mrs. Rhodes James	1 1 0		
The Hon. Hannah Baring, for "R. Peachey," and "J. Pellett"	5 0 0		

** For Co-Helper, see cover.

The Coral Missionary Magazine.

No. LIV.]

JUNE 1, 1871.

[NEW SERIES.]

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ANNUAL REPORT

OF THE

Coral Missionary Fund,

JUNE, 1871.

THE little branches of our Coral reef continue to spread wider and further, reaching from Africa to Palestine, from India to Madagascar; from the North Pole to China. New Stations are taken up, and new appeals for help perpetually reach us. The help that we can give in each instance may be but small, yet still it is a help which the Missionaries gladly ask, and still more gratefully acknowledge.

The latest call for aid comes from Lahore, a quaint old Hindu town, about thirty miles from Amritsar, the holy city of the Sikhs; a name well-known of late from the

native-made shawls, of fine texture, that now find their way plentifully to England, and fill the windows of our west-end shops. We have long helped the Amritsar Mission, and have quite a little colony of protégés in its Orphanages. Now we would aid the sister station of Lahore. Here a new College has been founded, for the training of promising native youths as Pastors and Teachers. Such an institution was much needed, and will be an invaluable addition to the working of our Missions in the Punjab. But if it is to succeed in its good designs, funds must be raised to complete the necessary buildings, to support the youths, and to provide the *matériel* of the whole.

This is a new work with which to open our Coral year, and we hope, by God's blessing, which we so thankfully acknowledge in the past, we may be permitted also to aid and promote this undertaking, from the fulfilment of which so much is expected.

We are happy to be able to show at least no appreciable falling-off in the subscriptions to the "Coral Missionary Fund" during the past year. It was hardly to be expected that they would increase, and some slight diminution must be allowed for, while so many home charities have suffered from the drain upon the purses of all during the terrible course of the late war.

May a season of peace on earth and goodwill towards men be before us, and may it be put into all our hearts to labour earnestly and unitedly for Christ and His Kingdom, His Spirit sanctifying every effort.

**RECEIPTS AND EXPENDITURE OF THE CORAL MISSIONARY FUND,
FROM MAY, 1870, TO MAY, 1871.**

INCOME.	
Donations and Subscriptions during the year.....	£1197 9 5
Dividends on £351 Consols, July and January	10 13 4
Balance in hand last year	252 6 0½
	<hr/> £1460 8 9½

EXPENDITURE.	
To the London City Mission, for our own Missionary	£35 0 0
To <i>Ibid.</i> for Night Cabmen	14 0 0
Gifts from Poor Box...	5 9 6
Tea Treat to Poor	8 0 0
Refuges (Boys' and Girls')	44 13 0
CORAL FUND SCHOOLS—	
AFRICA—	
<i>Oshielle</i>	46 0 0
<i>Niger</i>	5 0 0
<i>Otta</i>	9 0 0
Schools at <i>Lagos</i>	85 11 0
INDIA -	
<i>Benares</i>	98 19 9
<i>Secundra</i>	68 0 0
<i>Amritsar</i>	95 18 4
<i>Bhogulpore</i>	112 13 0
<i>Masuliputani and Bezawara Girls' School</i> ..	111 0 0
<i>Masuliputani Boys' Schools</i>	42 18 0
<i>Ditto Village Schools</i>	3 0 0
<i>Ellore</i>	7 0 0
<i>Sacchiapuram</i>	3 0 0
<i>Kunnunkulam</i>	7 13 9
<i>Pannikulam</i>	8 0 0
<i>Mundakym</i>	28 10 0
<i>Agurparah Orphanage</i>	5 0 0
<i>Arrians</i>	24 10 0
<i>Burmah</i>	5 0 0

MADAGASCAR	7 10 0
MAURITIUS	48 0 3
CHINA	8 0 0
PALESTINE— <i>Nazareth</i> ..	10 0 0
MOOSE FORT	88 12 6
Rev. H. Budd	4 15 0
CATECHISTS AND TEACHERS—	
Sierra Leone— <i>Brookfields</i>	10 0 0
<i>Srivilliputtur</i>	5 8 0
<i>Sacchiapuram</i>	10 0 0
<i>Sangara—Nayanarcoil</i> ..	10 0 0
<i>Ditto—Schoolmaster</i> ...	8 10 0
<i>Miss Vincent's Salary</i> .	10 0 0
CHURCH AND SCHOOL BUILDING—	
<i>Madagascar</i>	0 17 9
<i>Brookfields</i>	0 6 6
<i>Moose Fort</i>	3 0 0
<i>Bell for Ake</i>	0 10 0
<i>Nazareth</i>	6 0 0
<i>Harmonium for Oshielle Church</i>	13 8 0
<i>Palm Church, Lagos</i> ...	1 10 0
For Poor of <i>Bethlehem</i>	2 10 0
Spent for Presents of Clothing, etc.....	1 11 0
To C. M. S. Deficit Fund	7 10 0
Spent by Co-Helpers for Clothing, etc. ...	5 16 5
Spent by Co-Helpers for Postage, etc.....	6 1 9½
Deputation expenses .	0 13 8
Working expenses of Fund	58 9 8
Expenses of printing and publishing Magazine, not covered by the sale	55 9 1
Balance in hand.....	212 2 10½
	<hr/> £1460 8 9½

North India.—AMRITSAR.—A long and full report of the Boys' Orphanage was published in our April number. The Report of the Girls' School is as follows:—"They are all making fair progress in their studies. A moonshi has been engaged to come daily to instruct them in Urdu reading and writing. There seems to be a want of cordiality and affection among the girls, but it is perhaps a characteristic in natives to be little demonstrative. Several of our elder girls have been lately married. We have still seven or eight little ones unsupported. If you can help them, we shall be thankful."

BENARES SCHOOLS.—The devoted missionaries at Benares are steadily pursuing and extending the work of Christian education as one branch of their labours in the Gospel. They report 1,582 scholars on the books of their various schools.

The aid of the Coral Fund has been given to the support of orphan scholars who are either still in the Orphan Schools or have passed on to be themselves trained as Christian teachers in the Normal Schools.

No less than twenty-nine of these young people are supported by the friends of the Coral Fund, including four scholars in the Normal School.

This help has been peculiarly needful and most gratefully appreciated by the missionaries last year. Scarcity has greatly raised the price of food, while famine has sent thirty new claimants for the blessings of the orphan homes in one year.

In a recent letter a missionary writes that they had come to the end of their funds, and were beginning to feel

anxious, when a remittance from the Coral Fund came to cheer their hearts and fill their hands. They express heart-felt gratitude.

No less have some of the young people been delighted whose kind supporters have sent them out presents as special tokens of their affectionate interest. As far as the missionaries have been able to send detailed accounts of the scholars these have been printed and circulated. It is therefore only necessary to say that the accounts are generally favourable of health, happiness, progress, mutual kindness, and good conduct. We hear of some former protégés of the Fund now doing the Lord's work as teachers in schools or zenanas. Others are preparing for this. The younger ones, besides the general culture of their minds, are storing their memories with hymns and with the Holy Scriptures, which are able to make them wise unto salvation. Some were expected to be confirmed last month. It has pleased the Lord to call away three by death. The veteran, Mr. Leupolt, writes full of assurance of their departure to the Lord Jesus.

Thus, on the whole, the subscribers to the Coral Fund are called upon to thank and praise God that this year they have relieved his faithful and self-denying servants from the additional burden of anxiety. They have helped to rescue little ones from starvation; they have conferred on them the boon of Christian teaching; they have by prayers and gifts aided their preparation for spiritual usefulness, or what is far better, for departure to the presence of our loving Saviour. Doubtless they will recognize in this the call for praise and for continual and abounding perseverance and prayer.

BHOGULPORE.—Reports of the children have been sent to their supporters, and photographs of a great many of them will, we hope, give great pleasure. The co-helper will be happy to receive any little presents or gifts of clothing for the children without delay, that they may reach Bhogulpore before Christmas. Mrs. Dreere writes :—"Of the safe arrival



A HINDOO TOY MERCHANT.

of the box with Christmas presents I told you in my last letter; once more best thanks for them. We shall keep them now for next Christmas. Please send some more, and we shall have then a tree again. It would have been impossible this last year, with scarcely any presents for the orphans. They enjoyed instead the magic lantern!"

SECUNDA.—The Rev. J. Erhardt writes :—“ We are very grateful to you and the kind friends at home for the help we get for our large family of orphans ; and we entreat the Lord daily to bless those dear friends in things temporal and spiritual in Christ Jesus. And it is not only for money that we are thankful. We know that we and our children are remembered before the throne of grace by those who take an interest in them, and thus strengthen our hands.

“ I had all the boys and girls assembled this morning, to have their names called over, to find out whether all the registers are correct. I wish some of those good friends at home could have been present to have seen them—386 in number ! May all their names be written in the Book of Life !

“ Although they come to us as heathen and Mohammedan children, and many of them have not been long with us, they are mostly very well behaved, and do not give much trouble. Pilfering in a very small way, and being too sharp and ready of tongue, are the most besetting sins of a few of them. A good number have the grace of God working in their hearts, and show a liking for religious things.

“ Now that it is very hot, and often difficult to sleep, you would hear them frequently chanting a Psalm, or singing two or three hymns in the middle of the night.”

South India.—**MASULIPATAM, BEZWARA, AND ELLORE.**—Reports of all the boys and girls at these schools under Mrs. Sharkey, Mr. Thornton, the Rev. F. N. Alexander, and the Rev. J. Sharp, have been received and circulated. The girls from Bezvara are now with Mrs. Sharkey. The schools

are all in a satisfactory and well-conducted state, and the children's progress is very gratifying to hear of; especially when, among the elder ones, we find many leaving school to become teachers of their countrymen and countrywomen in schools, or as catechists and colporteurs, and the Christian heads of families. Mrs. Sharkey writes:—"There is, indeed, much encouragement here regarding education for the higher classes of Hindu females. Mr. Tanner has opened some schools for them in the town. One was begun in August last, and some others a little time after. The wives of two of Mr. Noble's converts and the daughter of another are helping in this work. Towards the close of the year an examination was held and prizes delivered. It was truly interesting to hear the little girls reply to questions put them from the Word of God. Mr. Tanner has made the friends of the children understand that the schools are to be entirely missionary in character, that Scripture is to be taught in them, and that they are to be opened with prayer. On the day of the examination there were present many of the parents and friends of the girls, who heard all that they said from the Scriptures. I think that when they willingly send their children, after knowing so distinctly the system on which the schools are worked, it is a great point gained. The way, however, is not altogether smooth. As we must expect, there are some to oppose this good work. But the opposition is not what it was before. I remember that some years ago a lady used to visit some of the respectable Hindu families, and instruct their children. When she attempted to make the slightest allusion to Scripture, even the youngest child would stop her and say, 'Do not tell us of your Jesus;

we do not wish to hear of Him.' But now there seems a change for the better. I trust it is that the Lord sees *this to be the time* for the spiritual enlightenment of the Hindu females. We may go on, then, in this interesting work, looking to Jesus to bless and own it."

The Rev. F. N. Alexander writes :—"I have a piece of news about one of our boarding boys that is very gratifying. One of them who has studied in Mr. Thornton's school has just passed the Government fifth grade Teachers' Test, and is put in charge of a school near Ellore. I knew him as a little boy running after his father's cattle. His parents are both heathen to this day, and after a little time refused to allow him to continue any longer in school ; but he was fond of his books, and carried one in his hand to the field to read it there, and in the evening he read with the village schoolmaster, and so got on. When the time came for his departure to the training college there was a sad scene with the parents ; for months they refused to give their consent ; but in all such cases God gives His help I do believe. He passed with credit. He is now a Christian, a communicant, a certificated teacher employed in teaching the old and the young. Is not that a triumph of our work ? and there are many such."

Of the girls, Mrs. Padfield writes :—

"I am able to give you good accounts of Rachel St. George. She is making great progress in her studies, also there is a marked improvement in her needlework and general behaviour. I fear she is not so strong as she was ; she is subject to fits ; at one time we were very anxious about her, but I am happy to say she is apparently quite well again.

"Veeramma, your other protégé, has left the school and gone home to her friends. I have, until I hear from you, put another little girl in her place, thinking, perhaps, you might like to support another little one; but I have made arrangements, in case you should not wish to do so, to send her back again. Her name is Mangayi. She is about six years old, has no father or mother, and used to earn her living by carrying baskets of fuel, or any work indeed that she could find, poor little thing; she tells us she often went without food from morn till evening, as she could get no work. I have taken her in and clothed her; of course she was very ragged and dirty when she came, and had such an unhappy face, seemed to be so full of care, and the poor child had no idea of playing till she was taught by the other children, but now she looks as happy as the rest, and it does my heart good to see a smile on that little troubled face. She begins to take quite a pleasure in her books, and is quite proud for me to see how many letters she learns from day to day. I believe she will make a very bright intelligent girl if she remains, which I certainly hope she may do, through your kindness, as I should be sorry to have to send her back to the village again. I am glad to say our school is now in a very promising state; five of our elder girls were married the early part of this month, and we have taken in five other poor desolate little children (some orphans, others so dreadfully poor they looked half starved) to supply the vacancies."

We should be grieved at heart, indeed, to have to let poor little Mangayi be sent from school. Who will adopt the little weary one? who has found at last an earthly home where she may learn of a far better heavenly one.

KUNNUNKULAM.—Mrs. Hope writes:—"Your letter gladdened me very much, and I will try to give you all the information you wish for. We have nine little girls; little Dianah (Annie Hutchinson) is one, but I must tell you she is rather idle, but still she has improved. She breaks a great many needles, and is very full of fun, but I think she will be a good girl: she is only young as yet. I had been thinking whether I should get any more help this year, and was glad to find you had some more to send me. I will try to give you a short account of their day's work. The girls themselves would not be able to write to you, as they do not learn English, but I will try to send you some small specimen of the writing in their own language. They rise as soon as it is light, and the first thing they do after their private prayers is to wash themselves, clean their teeth, and do their hair; they go to the well and wash their teeth with the wood ashes from the fire; you can imagine they have no brush, but they use their fingers; they do each other's hair: then some of the girls fetch water for the cooking, and some sweep up the paths and gather the dead leaves together. About half-past seven they have their first meal, which they call *cong-i*, and which consists of boiled rice and the water altogether (they don't boil their rice in this country in a *cloth*, but put it into a large pot with a great deal of water, which is strained off) but at the morning meal they have both together, with chutney made of chillies, salt, and cocoa nut, mashed all together. Then when this is finished, all the boys and girls, servants, &c., meet in the school-room for family prayers, which Mr. Hope always takes. Then the girls come to me in the verandah to work until twelve

o'clock ; sometimes, in the meantime, they read to me ; then at twelve o'clock the bell rings, and they all go to their dinner, which is rice and curry, the curry is generally every day different, sometimes vegetable, dried fish, or fresh fish. I must not forget to tell you they eat out of brass plates, and always eat with one hand (the right one); they all help in cooking their food, and they have a woman who does nothing else. You would be surprised to see how little one woman can do in a day. The different kind of things which are put into the curry are all mashed together between two stones, one small one held in the hand and rubbed against the large one ; it is called by them *armi*. In the afternoon they generally study. They learn a Catechism in their own language, read the New Testament, and are questioned on it ; they get the tables by heart, and do simple arithmetic. It is very difficult to make them keep their books clean ; their natural habits are very untidy, and then their own houses are very small, and it is quite impossible to keep things nice there ; but a great deal may be done with patient perseverance, as one does see a great difference in girls who have been taught in a Mission School. At half-past four they finish school, and play a little while. Their way of playing is very odd ; one of their games consists in all standing in a circle and dancing round while they clap their hands and sing, or, I should say, make a noise, for they have no idea of singing, and it is very difficult to teach them. They have a small room to cook their food in, built of mud and stone, with an olar roof. Olars are made from the leaves of the cocoanut tree. Their school-room is one large room, built entirely of stone. Inside, the walls are made

smooth and whitewashed, which soon becomes dirty, and constantly wants renewing; the roof is thatched with olars. The children are improving in their work; two of them have begun to mark, and one of these is able to mark fine things. I thank you very much for your kind help, trusting I may be able always to send good reports of all my girls, especially 'Annie Hutchinson.' "

PANNIKULAM.—Mrs. Mill writes:—"Your letter of the 14th December has just come to hand, and I lose no time in acknowledging it, and thanking you warmly for the kind interest you have shewn in securing so quickly a supporter for little Annal: she shall be called 'Anne Hinton,' as requested, and I shall have much pleasure in sending a yearly account of her to you. Present Anne's grateful salaams; you would have been gratified to have seen the little one's face brighten when I told her that she need not now leave school, as a kind friend had promised to help her to remain; she ran off in such glee, and from the noise in the school soon after, I expect she has been telling her young friends the joyful news!

"Our Station belongs to the Tinnevelly field, and is situated eighteen miles to the north of Palamcotta. We have a very pretty bungalow, which many say is the prettiest in Tinnevelly. It is surrounded by extensive grounds, in which are built the boys' and girls' school-rooms, their kitchens and our stabling, etc. The people of this district are a hard-working, industrious class. Their means of subsistence is obtained from fields cultivated by their own hands, each family, however poor, having a piece of ground, and on this they depend for their daily bread. If the usual rains do not

fall their crops fail, and they are reduced to great sufferings from the famine that ensues ; but out of their poverty they give very cheerfully to the mission, for we endeavour to impress on them how freely God has bestowed His good gifts on them, especially in opening their eyes to the truth, and in having given His only Son to die for them. They listen with respect and attention, and always seem glad to see their missionary. Tinnevely is indeed a bright oasis in the midst of much darkness and superstition. May the Holy Spirit descend in rich abundance on this work, that many more may be daily added of such as shall be saved."

We have, since the receipt of this letter, been able to tell Mr. Mill that two more little ones, Anapuram and Kirnbaypetal have been adopted by Coral Fund friends.

MURDAKYM.—The last report of this school appeared in our March number.

Sacchiapuram, Tinnevely.—The Rev. R. R. Meadows, on his return to England, last year, brought us several letters from Catechists and children under his charge in this Mission. They were sent to the friends who, through the Coral fund, kindly supported them.

Burma.—Rangoon, Dec. 10, 1870.—Mrs. Ingalls writes :—"I think your child is now about fifteen. I hope the Lord will open the way for her to become the wife of some teacher. She can read Burman as well as Karen ; can sew or wash, or iron, and cooks all kinds of native food. She sings well, and has given me great pleasure in teaching a Karen being to read and write. She cannot write English,

but we shall send you a short note, and you shall see the style of it:—

“I am full of work. At present I have the help of a Burman being whom I took home ten years ago. We have now in the Keong Zou district seven places of regular worship, five schools and three churches. This year one of the preachers is to be ordained over a new church.

“I live 175 miles from Rangoon and have never had a regular mail, but a new Government road has been opened, and the gentlemen in charge allows me to send my letters and receive them by their clerk.”

The Coral Missionary Fund.

TRUSTEES.

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Rev. Clement F. Cobb.

Miss Barber.
Rev. Thomas Scott.

The *Coral Missionary Magazine*, and the *Coral Missionary Fund*, take their name from the work of the coral insects, which produces useful results from multiplied small efforts.

Mrs. Jex Blake	£2 10 0	Per Miss E. Dampier—	
Black Rock Mission Army, per Mrs. Nicol	0 6 10	M. C.	0 1 0
Mrs. Hamilton, postage of letter	0 0 6	Matilda Ogilvie	0 8 0
Mrs. Masters	0 0 6	Emily Ogilvie	0 2 0
Miss Bosanquet	0 3 6	Alice and her friends	0 12 0
OUR OWN MISSIONARY*—		NIGHT CABMEN'S MISSION—	
Mrs. and Miss Bailey	0 10 0	M. A. B.	0 5 0
Miss Stevens	0 2 6	Mrs. Shortridge, by sale of Children's Harness	0 8 0
		BOYS' CRIPPLES' HOME—	
		M. A. B.	0 5 0

* For Co-Helper, see cover.

* All readers are earnestly requested to contribute a mite to this Fund.—Ed.
N.B.—Mrs. Masters, The Rectory, Coln Rogers, Cirencester, has kindly undertaken the Co-helpership for the Madagascar Schools, and will be happy to receive parcels for the same.

The Coral Missionary Magazine.

No. LV.]

JULY 1, 1871.

[NEW SERIES.]

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Prayer.

O LORD, we beseech Thee, that whatsoever our hands find to do for Thee, and in Thy service, may be done with our might. Forgive all our negligences; all our ignorances; and grant us the gifts and graces of Thy Holy Spirit, that in all things we may seek Thy glory, through the merits of Christ Jesus, our Saviour. Amen.

Annual Report,

(CONTINUED.)

THE Coral Fund Schools and doings during the year, so far out-stripped the space at our command for giving an account of them, that we were quite unable to compress the Annual Report into the June No. We conclude it now. The older Coral Fund Subscribers will, we are sure, read with special interest Mr. Townsend's account of his visit to

Ake, and the attentions he received from the children he had in his School, now grown to be men and women.

Mauritius.—Within the last week, a letter from Mrs. Hobbs, dated May, 1871, announces—"I have one piece of good news to tell you. After my journal had left, the Bishop kindly sent me a draft for £50 from the Christian Faith Society for 1870, so at the end of that year, I had *for the first time* in Mauritius, a balance in hand of about £9. I do trust the subscriptions will keep up, so that I shall not have to risk wearying my friends, as I fear I must have done with my many pleadings. In the school we have had scarcely any sickness. That is a great mercy. During the last hot season it was very different. Then we had many a night of watching and many an anxious hour."

Madagascar.—Here two children, Ravao and Timothy, a boy and girl, are supported by Coral friends. We are sorry to say that the unhealthy climate of Andandranto has driven forth Mr. and Mrs. Mandrell, the Missionary and his wife under whose care they have been, to seek health on the highlands of Mauritius for the present. From Mrs. Mandrell we hear that both children were progressing nicely in their studies when she left Madagascar. Little Timothy is still at the Mission Station, persevering steadily, but Ravao has gone for a time to her home, to pay a visit, as she says, until Mr. and Mrs. Mandrell come back. However they hope she will not wait for that.

African Schools.—LAGOS.—*Girls with Mrs. King and Miss Vincent.*—Mr. Townsend, the Superintending Missionary,

writes:—"I herewith enclose report of the children as given in to me, also letters written by the children at my request to supplement the reports. They were written by themselves. (These have been forwarded to the Subscribers.) I have examined the children in reading English, grammar, and geography, they read as well as can be expected. Their knowledge of grammar is not more than the definitions of the parts of speech, in geography they knew many of the names of the countries in Europe, and something of their relative positions. All are getting on nicely.

"Lagos is a town on a sandbank island of about 30,000 inhabitants. Fajo is my station, with two Churches, the old and the new. There is another under Mr. Nicholson;—the Palm Church is another under Mr. Maser, connected with another on the mainland, and there is a fourth under a native pastor. Fajo was our first Church in Lagos, and the Palm Church the most recent. At Abbeokuta we are now widely distributed, for the town is much larger. Ake was first formed, a Church and Schools; about a mile to the south is Igbein, the second station; nearly two miles to the north-west is the Ikija Station; about eight miles to the east is Oshielle; about two miles to the south-west is Own Station; about half way to Ikija is Ilugun Station. Oshielle is a separate town; all the other places I have mentioned are in Abbeokuta, and I take the distances and bearings from Ake. Own, Ilugun, and Igbein Stations have been destroyed by the outbreak. Igbein Church is now being rebuilt. Igboire Church was built to supply the place of Igbein and Own, it stands between these places. A small place of worship has been built at Kemtu, at the

east of Igbien. We have also a place of worship at Ipore, or Pore Isale, which was built as a chapel-of-ease to Ake before the outbreak. Now please ask our kind friends to help me to rebuild my school-rooms destroyed in the outbreak, and also to build a house for our schoolmaster in Igbore. I have obtained towards each of these objects from the Native Church £30, or nearly that, in cowries. I have ordered the immediate erection of a school-house at Ake, it will cost at least £60, for which I am responsible above £30. I left Lagos at midnight on the 2nd of January, and arrived at Abbeokuta by special effort and means on the 4th at night. Some people met me at a village eight miles from Ake. With this exception, and a few of the chiefs, no one knew that I was coming. But one individual in the Ake Station was in the secret, and he made no preparation for me, lest his preparations should betray his expectations. Most of the Christians were in Abbeokuta, as it was the week of prayer. Moore was there very unwell (not in Ake). Immediately the news of my arrival was communicated, whilst taking a cup of tea the king visited me. I had gone to bed, and wished to get a little sleep, when Moore and a party came rushing into my room, dark as it was, to see whether it was true that I was there. Charles Simeon was with them (Mrs. Malden's boy once, but now a husband and father), he spread his mat outside my bedroom door and slept there. He slept outside my room with several others, formerly Coral Fund boys, until I left. He came to Lagos with me. The next morning a host of visitors came, and several of our once Coral Fund girls commenced sweeping and washing

all over the house. The house had been only partially repaired since the outbreak, and had no furniture in it, so tables, and chairs, and sofas, and other articles were borrowed for my use. Then articles of food were brought—rice, flour, yams, fowls, and milk. One of our former boys was set apart to cook for me. One of our former girls came for my clothes to wash; another came and made me a nice rice pudding for dinner. My only attendant from Lagos was a school boy, but all my wants were supplied by volunteers. It would have done you good to have seen how those brought up in our school came about me to help me, overflowing with gladness to see me there again. In the Ake compound dwell three native agents; each married a girl from our school, two of them Coral Fund girls. For days the house was filled with visitors from morning till night. The first Sunday morning service was fully attended, 843 persons present, of these 190 received the Holy Communion. I helped at the Lord's Supper only, for I had taken a bad cold and had a cough with it. Everything looked natural to me, and the Church, although full, was not hot like the Lagos Churches. I felt at home and free. From day to day congratulations were sent me by the various chiefs in the town. After spending more than a week in receiving visitors, I commenced paying visits. My first visit was to the brother of the famous chief Shedeke, who founded Abbeokuta, but who died in 1845. In his house I lodged in 1843, exactly 28 years ago; in his compound and presence I preached my first sermon in Abbeokuta. The brother was delighted to see me, and welcomed me as his brother's friend, as

one that they ought to look upon as a connecting link between the present generation and the past. I went from place to place till we were well tired. The next day, Saturday, we went out again. On Sunday I preached once. On Monday went about visiting again, was out from nine till three, arrived home worn out with heat and fatigue. I was most kindly received by every one, receiving presents everywhere. At one place I was given presents worth more than £2, at another over £1, at another to the value of about 12s.; it is the custom, and the absence of these gifts would show a want of welcome. I received, whilst in Abbeokuta, tens of thousands of cowries, and gave away many more than I received; also thirteen sheep, besides fowls and ducks. I had one of the sheep killed, the rest I left there, placing them out to keep. A public meeting was called to receive me, but it failed on Tuesday and Wednesday; on Thursday there was a large meeting, which terminated very pleasantly for me.

“Since the outbreak they had passed a law forbidding the presence of any white man in Abbeokuta, and they have sworn most awful oaths to keep this law; notwithstanding I was well received, and much praised, and looked upon as a faithful friend; this covered the white man. So I was told it was well that I had, but any other would not have been received. On another occasion they visited me gaily dressed, attended by hundreds of followers. I remained in Abbeokuta five weeks, some of the Chiefs wished me to remain; begged me to send for Mrs. Townsend to join me there. My other engagements did not permit me to do this; I promised to visit them again in three or four months. There

are some persons against us who use influence and offer bribes to the Chiefs to act against us; on account of these I went up so privately. I have much reason to be thankful to God for having guided me and preserved me in this journey to Abbeokuta, and I hope it will lead to a permanent occupation of that station by myself and Mrs. Townsend. I saw *Richard Guest*, he is well cared for and sent to school regularly; he wanted to come with me to Lagos, but I thought he had better remain there."

OSHIELLE.—Mr. Moore gives a good account of all the children, and adds—"This is to acknowledge the safe receipt of your kind note to me, to inform me of the joyful tidings of the despatchment of a nice harmonium for Oshielle Church, in memory of Mrs. Martha Furnass. The same reached Oshielle safely on Saturday, the 24th of December, 1870, and we commenced to make use of it on the following Sunday, the 25th, which was both Lord's-day and Christmas-day. Our people were very much pleased to see it, and to hear the sound of it; and it, as it were, gave new life to our worship. Many heathen who have never been induced to come near our Church before, by any other means, came near and into the Church at this time, to hear the sound of the harmonium. The woman Martha Meroke, to whom the late Mrs. Furnass had given her name, has an elder sister called Molla, who is a very notorious idolater. Though she came to live with her sister Martha, and has been now living with her for above ten years, in a compound very close to the Church, yet she never one day came near the Church, though she has been always requested to do so, yet she never once did so but on this occasion.

The sound of the harmonium induced her to do that which she refused to do before. She asked, with astonishment, whether the sound of the harmonium is the voice of the angels whom we used to say are standing before God to sing praises to him. She thinks there is something supernatural in the sound. There is a road near our Church, by which women go for water, and men go to their farms, so whenever the harmonium is playing, the women put down their water-pots, and the men their baskets, and run to the windows of the Church to hear the sweet sounds. The converts join me in giving our hearty thanks for it."

OTTA.—Mr. White writes—"Since I last wrote there has been much sickness at this place, in consequence of which several individuals have died. Otta is generally unhealthy during the rainy season, nor can it be otherwise, for the town is generally kept dirty. And yet the people are unwilling to be corrected; and they would prefer yielding to the direful consequences arising from the pernicious habit of anti-quity to receiving the wholesome advice of a modern teacher and a foreigner. The common language is—'Our fathers did so, and therefore we do so.' 'Our fathers never did so, and therefore we will not do so.' Another thing which has come under my observation is the indifference paid to clothing in this country. No regard is paid to the weather, and the same clothing which is worn during the hot season, is used in cold weather; hence a great number of the people complain of rheumatism.

"Some of our converts were laid up during the sickening season, and I had a good deal of work to do in attending them. Of twelve cases, only one individual, thanks be to God, was removed by death.

“Two of the Coral Fund Children were among my patients. Thomas Alfred was seized with convulsions, and continued poorly for more than a month. He has, however, I am thankful to say, got over it, and is attending school now. Rachel Digby was laid up of fever for some time last month, but she is greatly improving at present. Daniel John Mulneri and Elizabeth Wheldon have been quite well, and are doing well.

“Yourself, as well as the supporters of these children, will rejoice to know that our efforts to bring them up in the Christian faith have not been in vain, from the fact of some of them evincing already signs of their sense of the vanity of idols.

“In this country it is customary with females, as soon as they are marriageable, to undergo certain idolatrous rites, and one of the ceremonies consisted in offering sacrifices to their idols. Daniel John Mulneri's elder sister having attained her majority, and being about to enter the marriage state, came to the Mission-house to inform her brother, and to request his attendance on the occasion. Daniel spurned the invitation, and told his sister never more to invite him to their idolatrous feast; and I have heard him several times inviting his mother, who is still a heathen, and others of his heathen relations, to attend the House of God, and that they should cease to put their trust in dumb idols, because it cannot save them. Is not this a cause for much thankfulness to Almighty God, and is it not an encouragement to us not to be weary in well-doing, having the assurance that in due time we shall reap if we faint not?

“Remember us to the friends and supporters of these

children, but more particularly remember us and our work at the Throne of Grace."

BROOKFIELDS, SIERRA LEONE.—We have sent out our Catechist's salary this year to the kind charge of the new Bishop, the Rev. Dr. Cheetham, formerly a very constant Coral Fund Subscriber, and from whom we hope to receive an interesting account of his journey and new field of labour, soon as his many duties shall permit.

The Rev. J. Taylor has left Onitsha, and is now also stationed in Sierra Leone, whither he has taken with him the Coral Fund protégé, Edward Beckles, for better education than could be obtained in the far-away Niger village.

CHURCHES.—The Church at Malkaneo Travancore was expected to be completed in October last, in time for the Bishop to hold his Confirmation there. There has been great difficulty about getting possession of the site, and at one time a fear was entertained that it would have to be pulled down again. However Mr. Baker was able to settle matters satisfactorily.

We have sent out some help for the re-building of the burnt-down Palm-Church at Lagos, and also a small sum towards a bell for one of the new Churches at Abbeokuta.

North-West America.—**MOOSE FORT.**—Mr. Horden writes:—"Jan. 26, 1871. I send you a few lines to accompany my little budget, which I hope will be found acceptable, and amuse and instruct my young friends; who, I think, know that they are not forgotten by the inmates of Moose Parsonage, and that the terrible cold—and of late it has been

very terrible—has not entirely frozen the memory, effacing the remembrance of pleasant expectant little faces, looking into the little ‘Pink Book’ for something about the land of



FISHING FOR DINNER.

snow, where every thing is so different from what surrounds them in their sweet homes. Yes, it is a land of snow, indeed, just now ; the earth's white mantle is a very thick one,

and much it needs it, for the cold is of unprecedented severity. On Sunday last I could scarcely stand it myself. The thermometer indicated forty-nine degrees below zero; and its severity was increased by a brisk wind, so sharp, so searching, that scarcely any protection was effectual. In coming from Church, after the early morning service, I could face the wind but a few moments at a time; I would then turn round and walk backwards, and so, frequently changing about, I got along tolerably fast; but my young children were kept within doors all day. How was the Church? say you. Very comfortable, indeed; true, the stove roared almost like a locomotive engine; its sides were red-hot, and the pipe red-hot too for several yards, but, as there was no danger, that did not matter so long as we drove the enemy, Mr. Frost, from the building."

Mr. Horden tells us of two little children, Benjamin and Maria Sutherland, the orphans of a Christian Indian, of Albany, who was starved to death last winter, together with two other of his children. If anyone will offer to adopt these little ones it will be a great charity. There is also a little girl, named Caroline Turner, who has no supporter, and a boy named David Rickard, "a good little fellow."

China.—This is quite a new field to the Coral Fund. We have here now one little boy, under the care of the Rev. G. Maule. He is named Isay Dansung, which means "born of the Word." May he hereafter realize the beautiful signification! He is about nine or ten years old, the orphan son of Christian parents. His mother brought him to Ningpo when she fled from the plundering Taipings. She and her

babe were baptised there, but the mother afterwards died of cholera, aggravated by the hardships she had undergone. Her husband lived several years longer; entering the mission service, after his baptism, as a Scripture Reader.

Some Missions.—OUR OWN MISSIONARY.—This Missionary has sent us an interesting account of his house to house visitation, from which we give a few extracts as a sample of his mode of work.

“Casual Ward.—Visited this place. Saw forty men and eleven women. Held a meeting in each ward. Tracts were received with kindness.”

“London and North Western Goods Station.—Visited a part of this place. Saw two hundred men. Distributed tracts, ‘British Workman’ and ‘Cottager,’ which were eagerly received by all. Conversations with the men were encouraging. Read with about twenty, and made a few remarks.”

“Aldgate Meat Market.—Visited this place. Saw sixty men and had various conversations. The Jews are very bad in their talk; one said that ‘Christ was put to death because He went into the temple and took away the book of the law.’”

“Called on Mr. H.—This man is religious in his talk, but never attends the reading of the Word. I have tried again and again to induce him, but he has always met me with ‘I trust in God, and am too weak to get there.’”

“Had a long conversation with Mr. S. and his wife, Irish Papists, which led to the subject of forgiveness of sins. ‘My Priest,’ said the husband, ‘tells me that he can forgive sins.’”

‘Do you believe that?’ I asked. ‘Yes,’ he replied, ‘because the Scripture says that whose sins you forgive, they are forgiven; I don’t know any more.’ I asked him to hand me his Bible. ‘I have no Bible, or any part of it in my Prayer-Book, which the Priest gave me.’ I took out *my* Bible, and said, ‘we will turn to a few passages.’ After I had read, he looked as if he had learnt some new doctrine, which indeed it was to him. I asked him, ‘would he like a Bible?’ I promised to bring one, and left him thinking.”

“Then to Mrs. B.—This woman said, ‘What is this you bring me? I have tracts more than I can read; bring me something to eat. You are always speaking about another world. I want this.’”

Such is a specimen of our Missionary’s work among the poor. He has a large and arduous field, and we wish we could be enabled to render him more support. We have not made up the £50 promised for his salary this year.

MISSION TO NIGHT CABMEN.—We are glad to have been enabled to send rather more than usual this year to this most useful and excellent Mission. We cannot do better than refer our readers to the account given of it in our March number, affording a very vivid picture of the past year’s work, as related by one of the Missionaries.

POOR BOX.—This fund has, perhaps, a little suffered from the drain upon all purses, large and small, for help during the late calamitous war. We have, however, been able to send some assistance to the very poor District of St. Luke’s, Deptford; which has been most gratefully acknowledged.

REFUGES.—Of our four Refuge Boys the Master writes :—
“ The boy *Peachey* has been out three weeks on trial, as a shoemaker, the master says his conduct is good, but he is hardly far enough advanced in the trade, so he is coming back for the present, and I shall send *Stokes* in his place ; the boy *Pellett* has now been out a week as page to our Medical Officer ; if he stops he will have the chief part of his food at the Doctor's, part of his clothes, and 2s. 6d. per week. I hope he will suit, as I am anxious to find permanent situations for *Peachey*, *Pellett*, and *Stokes*. All the four boys, Francis included, are well conducted.

In the *Girls' Refuge* we have still one little girl, H. L' Estrange, being trained as a servant.

OUR CORAL LIFE BOAT.—We have received so few funds towards this object in the course of the year, that we had well-nigh determined to make over the sum in hand to the general funds of the National Life-Boat Institution, and resign our project. But a friend begs for it one more trial, and suggests a SHILLING SUBSCRIPTION, to be set on foot at once, among all Coral Fund friends and adherents.

BOXES.—We have received and sent out to North West America, Africa, India, Palestine, Mauritius, and Madagascar, presents of clothing, &c., to the amount of £78. A kind gift of warm waistcoats and shirts, for the poor old night cabmen, has been thankfully acknowledged. We shall be obliged by all friends sending gifts intended for the Mission Schools to the respective Co-Helpers, who will despatch them when the boxes are made up in the Autumn.

The Coral Missionary Fund.

TRUSTEES.

Rev. Henry Venn.
Rev. Clement F. Cobb.

Miss Barber.
Rev. Thomas Scott.

The *Coral Missionary Magazine*, and the *Coral Missionary Fund*, take their name from the work of the coral insects, which produces useful results from multiplied small efforts.

Miss H. Payne	£0 10 0	<i>Sacchiapuram</i> —	
Miss Clarke.....	0 7 6	Old Croft House Branch	
OUR OWN MISSIONARY—		Fund, for Robert Henry	
L. G.	0 5 0	Oldcroft	2 0 0
NIGHT CABMEN'S MISSION—		*MAGAZINE FUND—	
M. C. V. H.	0 1 6	E. A.	0 4 0
Sydney Gedge, Esq.....	0 10 0	E. D.	0 1 1
Mrs. Peters.....	0 10 0	Mrs. Shortridge, for 50	
M. C.	0 1 0	copies of the May No....	0 5 0
BOYS' REFUGE—		Co-HELPERS :	
The Hon. Hannah Baring,		NORTH INDIA— <i>Bhogulpore</i> —	
for 2 Boys	5 0 0	To Rev. T. Scott—	
GIRLS' REFUGE—		Mrs. H. Gibson, 2 years'	
The Hon. Maria M. Stanley		Subscription, for H. Gib-	
for H. L'Estrange.....	1 0 0	son	8 8 0
CORAL LIFE BOAT—		NORTH WEST AMERICA— <i>Moose</i>	
M. C. V. H.	0 8 0	<i>Fort</i> —	
CHURCH MISSIONARY		To Rev. J. Hawkesley—	
SCHOOLS—		Mrs. Stevenson, for S.	
INDIA, SOUTH— <i>Mundakyum</i> —		Stevenson	4 15 0
Per Hon. Mrs. Spencer for		Miss Keith Murray, per	
"Pauline"	4 4 0	H. G. Wagner, and	
<i>Aguparah Orphanage</i> —		James Hunter	5 2 0
Per Miss Goodman	4 0 0		

* NOTE.—Donations to the Fund are much needed.

The Coral Missionary Magazine.

No. LVI.]

AUGUST 1, 1871.

[NEW SERIES.]

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Prayer.

O LORD God Almighty, Who hast promised the heathen to be the inheritance of Thy Son, and that the utmost parts of the earth shall be His possession, we beseech Thee to pour out Thy blessing upon the means which Thou hast committed to Thy Church for their conversion, that with all diligence we may use the gifts entrusted to us, whether of mind, body, or estate, to the glory of Thy name throughout all ages. Amen.

Our Home in the Wilderness.

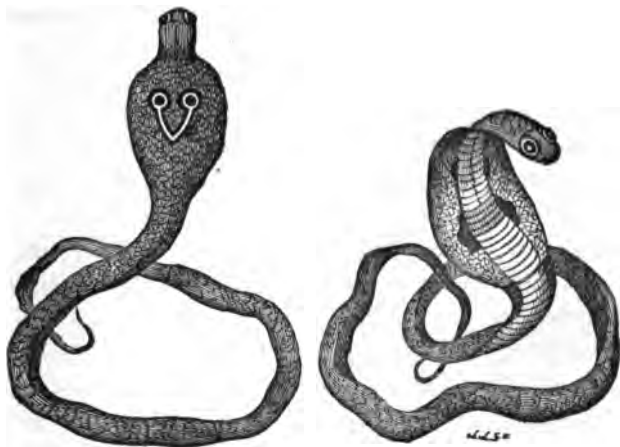
(CONTINUED FROM PAGE 72.)

A CLASS of people called Maravars live in many of the villages of our neighbourhood. Under the strong hand of the English Government, they have been as a body compelled to give up their proper trade of robbery; and many of them have learned to be as peaceable as the rest of the in-

habitants. But still their love of plunder remains. He would have been a bold man, who would have ventured, before we came, to have crossed the plain I have been speaking of, after dark. The clump of Tamarind trees was their place of meeting. From thence they would go to the house or village they intended to rob by the light of torches; and "torch-light robbers" is the name they are known by. The head of this gang, a tall fine-looking man, lives about a mile from our house. He has been more than once tried for murder, and the tradition of the neighbourhood makes him the murderer of thirteen persons. At his last trial, about two years ago, he barely escaped with his life. He was, indeed, condemned to death, but he made an appeal to the high Court, at Madras, and got off. I have seen him many times, and have preached the gospel often and often to him. He has always taken kindly my plain speaking about his sins. He has a suspicious restless look about his eyes, which seems to show how much he dreads the approach of a stranger.

Some of the villages are inhabited by a caste called Pal-lars. They are generally the cultivators for the Brahmins of their rice fields. They were formerly their slaves. From time immemorial their women, in token of slavery, had not been allowed to cover the upper part of their person; and even now, from habit, they go about in the same way. My wife and I rode one day to one of their villages. They had often seen me, but they had never seen a lady. They came together in a great crowd. They really did not know whether my wife was a man or a woman. They thought that her hat was hair, and would not be persuaded till she took it off.

Then she had to take off her glove to shew her hand. They seemed too degraded to take in any idea beyond what was connected with their daily labour. Of course in this, as in many other villages, not a single person, man or woman was able to read.



COBRA DI CAPELLO.

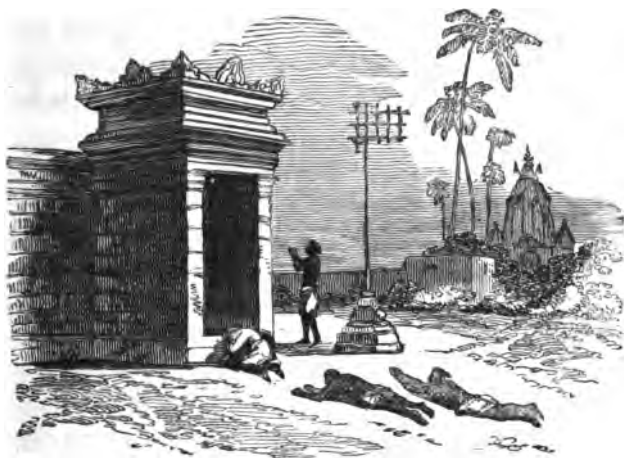
The children in the heathen schools cannot be said to be *taught* to tell lies:—some few of the moral sentences in their school books are in favour of truth. But practically they are being taught every day by the example of their school-master, their neighbours, and their parents to tell lies. No one believes that truth and honesty will answer better than lies and deceit. The labouring man's maxim is "thirty-two lies a day, or an empty stomach." The merchant deceives by his false balance, false weights, false measure, false statements of the price of articles. A parent thinks his son clever, if he can tell lies well.

The marriage tie seems as easily broken as is the string which is put round the neck of the bride, as an emblem of it. One of our servants had put away two wives, and was married to a third. The relatives are called together, the purchase money (for the wife is literally bought of her parents) is given back, a writing of divorcement is made, and the marriage is dissolved.

A painful example of this occurred just before I left. A woman suffering from Rheumatism came to me for medicine. She was between twenty-five and thirty. She had been sent home to her parents "because she was an invalid." I said that is the very reason why her husband should love and cherish her. I received for my answer the following:—"what does he want this donkey for? Another donkey can easily be got."

Compulsory widowhood is another evil we were often witnesses of. I remember the daughter of the wealthiest man of Swagasi coming to pay us a visit, before she married. She was so loaded with jewels, on her arms, legs, toes, fingers, neck and ears, that I laughingly asked her, if she had brought a special cart to carry them. Soon afterwards she married, and she had two children. They however both died in infancy, victims, most probably, of the barbarous customs of the country in reference to physicing children. The husband also died, and at eighteen or nineteen she was left a hopeless widow. On the day of the funeral the corpse was bedecked with all his best clothes, turban, and massive jewelry, and placed in a sitting posture in the funeral palanquin. The widow too, for the last time in her life, was permitted to put on all her ornaments. In a crowded win-

dowless room she sat, surrounded by women, weeping, wailing, beating their breasts, beating their heads against the floor; and exhausted with excitement and want of air, she fainted away. When the corpse moved on, she was allowed to follow it up to the gate and no further, and then her ornaments were stripped off her, and she was clothed in a mourning garment of white. From that day to the day of



HINDU IDOLATRY.

her death, unwashed, uncombed, she will pass a miserable existence in her father's house, neglected by all and never going outside the door.

Once I was urging the relatives to give another widow at least a few of her jewels, when they said, "It is against our custom. Besides, what is the use? What is she now? A log of wood, a lump of earth."

Superstition was very abundant. There are good and bad days for commencing a journey, and that which is a good day for going north is a bad day for going south, and so on. This superstition is practiced by all classes, both high and low, most religiously. The Mahomedans are not better than the Hindus. When the principal Mahomedan of the town came to take leave of me, he called me aside, and tried to persuade me to start at twelve o'clock, instead of three, for he feared the consequences of the unlucky *hour*.

A lizard's chirrup must be counteracted by a certain number of raps on the ground. The killing of a lizard is fatal to the birth of a child.

They fear the evil eye exceedingly. A good crop of corn will perish, if the eye of envy falls upon it; and consequently something must be put up in the field to arrest the attention first. It usually is a red earthen pot, dotted with white, and put on a pole. I asked a man once why a crop, which promised so well, was beginning to fall off. He said "don't you see how near it is to the *road*? The passers by had looked upon it and longed for it, and it had begun to perish!" Two English ladies were once comparing their babies, and laughingly measured them round the waist, to the horror of the nurse of that child which happened to be the stoutest. She expected from that day forth to see the bonny child waste away.

R. R. M.

A Kitchen and Pantry in the Yoruba Country.

BY MRS. A. A. HARRISON.

OF a kitchen detached from the dwelling-house, built of and floored with clay, without a ceiling, but merely having the grass thatch of the roof above, with no "dressers" or "range" or rows of covers, we shall make a little pen and ink sketch—because though mean in structure, such has been a very serviceable part of some of the homes, up in the Yoruba Country, West Africa, where the friends of our readers have lived. *For the kitchen fire-place*, as we understand such a thing in England, we might look in vain; in some instances, "the Emigrants' stove" has been brought into use, if not, in such a kitchen as we describe, the cook must be dependent upon a row of little clay fire-places, united together, along the wall, down on the floor, open in front, and without holes; there being no supply of coal, here away from the coast, wood is used for fuel entirely; this is sold in faggots in the markets, by the wood-women, who collect it in the thickets, or in "the bush," where it may be had for the gathering. Stepping under the thatch into a kitchen, lighted only by the open doorway, the most curious sight of all, is that of long poles, half across the floor, at one end consuming in the fire, at the other, pushed in by the foot of the cook, as they burn away. When a meal for a number of persons is required, quite a line of little fires may be seen, each with its pot upon it, for as one fire can only hold one pot, this is necessary under the circumstances. "The cook's friend" in an African kitchen, is the camp oven, in which any kind of meat, pudding, or bread,

can be nicely baked. The camp oven looks like a strong stew-pan, without handle ; it is placed on a good fire, and the lid being as thick as the other part, blazing logs are heaped upon it : thus our little oven is enveloped in heat, more or less, as needed.* The palm wine yeast bread, made according to the plan of "salt risings" in the Southern States of America, is excellent. It is, in fact, bread made with the sap of a tree ; for this palm wine, as it is called, requires no manufacture, but is simply tapped from the stem of a species of palm, for the supply of the market. For bread-making, a batter of white flour, and palm wine, is, with a little salt, beaten into a stone jar, and covered with doubled paper or cloth ; this is placed in the sun until it rises, and the sponge is immediately worked into the flour in the bread pan, represented in our kitchen, by a picturesque looking bowl of large proportions, cut out of a great slice of tree trunk, felled probably in a floral forest, then cut up, and hollowed out for sale in the native market ; thus to two fine trees, we, in Africa are indebted, before the nice light loaves, which the native cook can make, are turned out of the camp oven. Pine apples grow wild on the rough ground near the kitchen, shining with every prismatic colour, too beautiful we think to be made into pine apple tart ; though they get this treatment sometimes ; with such loveliness, they had better adorn a breakfast or a dinner table, before being divided for the guests. They grow to nearly double the size of those usually brought to table in England.

* The camp oven might well be recommended to the use of English Cottagers in those cases where there is no oven attached to the dwelling, and great inconvenience is caused thereby.

As the European Apple cannot bear West Africa's sun, English people wishing to be reminded of an old home dish, please themselves occasionally, by baking in the camp oven, what goes by the name of "green apple pie;" this is made, by mixing boiled green papaws, gathered unripe, with lemon juice and sugar, until the whole curiously resembles apple in an English tart, and then the pastry is added.

Wholesome vegetables abound in the Yoruba Country. Yams grow to great and various sizes, more often measuring about a foot long, and perhaps the same in circumference.† A heap of them, thrown down in their thick rinds, look like so many rough Christmas logs ready for the fire. More than a dozen varieties of the plant, it has been said nearly twenty, belong to West Africa. The white water yam, streaked with pink, is well known to Europeans. Early yams are pale yellow inside, and another species of peculiar flavour, is amber coloured; this useful root put into the pot in its brown coat, is boiled about two hours, and then if required, can be further made up into different nourishing dishes. The name of the sweet potato (*Convolvulus Batatas*) tells of the flower borne by this vegetable, so delicate and pretty it is, that it may well be granted a place in the flower garden. The clean-looking long shaped root, is sweet indeed, so full of its own sugar, as to be easily made into puddings and little cheese-cakes. Though the sweet potato is abundant, it is not, however, such a general article of food in the Yoruba Country as the yam, which can be had smoking hot, at any refreshment shed, handed out on a plate of living green, bright with nature's glazing.

† The tubers of the yam are known to weigh sometimes as much as 30lbs.

The root of a kind of Arum, (called coco, in Yoruba) may be classed among these vegetables. "All the species are acrid in a high degree; nevertheless, this acrid principle is so far removed, by roasting or boiling, that they may be in some cases used as food; though to Europeans not particularly wholesome."

When in old fashioned English gardens, our friends see bunches of red "Prince's Feather" they may think of a species of this plant being the *tetté* of the Yoruba Market trays—*African Spinach*—a favourite and characteristic dish, here. "The species are found chiefly in tropical countries, where they are often troublesome weeds; the cock's-comb, the globe-amaranth, the prince's-feather, the love-lies-bleeding, of our gardens, in England, belong to the order (*Amaranta'ceæ*), which does not contain a single species in which any deleterious property has been found." They do spring up weed-like in the African gardens, but should not be despised, rather gathered into beds for cultivation, because so useful.

Of young Indian corn a sort of "Yorkshire Pudding" may be composed, with hot country pepper; the pods are pounded on a heavy stone at the kitchen door, used for pounding the native peppers. Old Indian Corn, ground, is turned into all sorts of cakes, with sour milk and soda, egg, and boiled rice. The salt that goes into the kitchen is chiefly from England, though, a dark coarse kind may be had in the markets, brought down from the Interior. Arrowroot which looks like white carrot, if such a thing could be, flourishes on the farm and in the garden; the preparation of the root is very simple; by grating, washing, straining,

and drying, it is rendered fit to be the invalid comfort that it is.

The Cook sits over the fire, stirring his pot, in time and tune ; his own dinner is in the corner, spitted and smoked, not smoking, for him. He can have for choice, fish from the river, monkey joints also, and fried brown beans and pepper, and parched corn heads, eaten from the stalk, and palaver sauce, and guinea corn beer, or, palm wine in the calabash.

The beans and palaver sauce are cooked up in palm oil, which spurts up yellow oil drops, as the food is hissing away on the fire. If, just after dinner time, we should see leaf plates, thrown down, to be swept away—a fresh shining leaf for every day, so far “washing up” is unnecessary, when woodland crockery is sufficient. Gourd bottles, basin calabashes, and leaf plates, are very pretty things, but we, Europeans, prefer reserving the use of them to travelling seasons, when such rural “dinner sets” are all in keeping with the green canopy of the forest, or the botanic beauties of the river side, amid which travellers live for days together, as the tree boat* with mat roof, is slowly punted along.

Butter making in our Yoruba pantry is a simple affair ; it is carried on according to the primitive custom of the *walking and shaking process*, with *wide necked bottle churn*. This for simplicity might well be despised, but excellent butter is turned out of the homely churn ; and the sour milk beneath the butter cream, finds various uses in the family house-keeping.

The pantry at the end of a verandah, has its cupboards and safes, needed chiefly as protection against the rats ; eggs,

* The canoe.

tea-leaves, everything must be put out of their reach, for if there be no cat on the premises, these creatures are very bold and uproarious at night, and are heard, not only heaving, and gnawing, at floorings, and rafters, and scampering in clamorous companies under the house, but in eager search for dainty bits; tumbling over open shelves of crockery, while cups and saucers, basins, plates, and dishes, fall broken on the floor. The rats, as large as Puss herself, have been seen, sitting on the roof beams in the pantry, after dark, unmoved and defiant when discovered, but occasionally made a prey of, however, if near supper time, by those of our native friends, who, by long habits, have been led to consider their flesh good for soup. The Cook is dressed in a blue cotton suit, and straw hat, and is most obliging, clean, and dexterous in his work; and many an illness has been relieved by the suitable invalid nourishment he has learned to prepare. His custom is to go daily to market, where at different times, he must make bargains with fish women, meat women, wood women, corn women, and other traders, for the requirements of a large household, perhaps for the day or week following. At times he may be subjected to a visit from the vultures, at the kitchen door, if he leave food to their taste outside; but generally the scraps from a European household are not sufficiently tempting to cause these bare-necked scavengers to swoop down from the surrounding heights for a feast in this direction.

School-Building at Moose.

BY THE REV J. HORDEN.

MY DEAR YOUNG FRIENDS,

Now most of you, I suppose, are at school ; some with a number of others older and younger than yourselves, and others at home under the tuition of parents or governesses. But you all know that scholars require a school-room, whether it form part of a noble building which is an ornament to a neighbourhood, a room in a poor country dame's house, or a dining room or a nursery, there must be a schoolroom of some sort. And the colour of the skin of the children makes no difference ; a black or a red child requires as much room as a white child, and in its education requires the same appliances ; so I suppose I need say no more to prove the point to your little understandings that a schoolhouse is as necessary at Moose Factory as at Brailles or elsewhere in lovely England. Indeed, at Moose Factory, if dear little chubby-faced curly pole, or bright-eyed smiles, or tender heart were there, she would find that to render her comfortable while in school, the schoolhouse must be a very substantial one, with very few draught holes ; for the wind there wars with such violence, and it has such a razor-like edge, and is so very prying in its enquiries, that it soon discovers a weak place either in a building or in a dress, and on its entrance it would behave in a most tyrannical and cruel manner ; and should she ask it why it entered uninvited, it would roar out in its own savage way, " why did you not take better precautions to keep me out ? " So I have proved again, quite to my own satisfaction, that Moose

Factory ought to have a good school-house. But it has not a good one, it was in a rather dilapidated state, the wind came in, Mr. Frost would not be kept out, and occasionally in summer the clouds shed tears over the building, which made us more uncomfortable than their sympathy was worth; so, proved again that a new and good one must be built. Quite proving enough, you say, and so do I, that is for the present; by and by we may have one or two more, so now, having conquered the logical part of our paper, a good morning's work, away with books and slates, for you all require a little exercise; come and help me in getting up a building which will be a credit to us all. And you little girls; why are you looking so enquiringly at me? Are you to go too? Certainly, we will find something for you to do too, you may depend upon it. Now boys; are your axes all sharp? Now girls; have you all your cooking utensils ready? Pack them all up then on the sledge. On with your snow shoes. You will fall down? Never mind; if you fall you must get up again, and soft snow breaks no bones. Yes; you little goody two shoes; you shall sit on the sledge, and we will wrap you up so warm as to defy Mr. Frost. Now, boys, harness yourself to the sledge, for it is time we were off. So here we go; oh, what fun! But a mile's march has cooled us down a little; we are all aglow with heat, and lately we have walked quite silently. There we are now among the pines; this seems a good place for our encampment, so we will rest a few moments, while I give you your instructions. Girls, you make the barricade, line it well with brush, boil the kettles, make the tea, cook the pancakes, boil the salt geese, and make everything comfort-

able ; we shall be absent three hours, but shall not be far distant. Boys, be careful with your axes, do not stand in each other's way ; beware of the falling trees. So we are now at work. Look first at the girls, how busy they are : the snow is deep, but their snowshoes, instead of being on their feet are in their hands ; they are using them as shovels, they are digging out an enormous pit, and throwing the snow on one side of the edge of the pit, forming a wall ; well, that is done : now they take their tiny axes, and with many blows cut down a small bushy pine, they strip it of its brush, bundle it up, and take it to the pit or barricade, they now lay the brush all around, and thus form a comfortable, pleasant looking carpet. And now for the fire ; their little hands may collect a few dried branches, but they cannot collect the great logs required to make an outdoor winter fire. Happily, a strong-limbed Indian has accompanied them, and his stalwart figure comes bending under a load of wood ; and presently a grand bonfire is roaring and cracking and sending its sparks heavenwards. What a glorious blaze ! But time flies, and there is much more to do. So out comes the stores of provisions, the flour, the lard, the geese, but where is the water ? Fill your kettles with snow ; pack it down tightly, and set them by the fire ; here is water now, so they throw some flour into a pan, and pour some water on the flour, and mix the salt with the flour and the water, and mix the lard with the salt, and the flour, and the water, and into the frying pan it goes, not a thin, delicate little morsel, but a thick, substantial cake, fit for hungry, hard working boys.

(TO BE CONTINUED.)

The Coral Missionary Fund.

TRUSTEES.

Rev. Henry Venn.
Rev. Clement F. Cobb.

Miss Barber.
Rev. Thomas Scott.

The *Coral Missionary Magazine*, and the *Coral Missionary Fund*, take their name from the work of the coral insects, which produces useful results from multiplied small efforts.

Mrs. Yates	£5	0	0
Boys' REFUGE—			
Miss Du Pré for George Francis	6	10	0
CORAL LIFE BOAT—			
*A Shamrock	0	2	0
CHURCH MISSIONARY SCHOOLS—			
INDIA, SOUTH— <i>Arrians</i> —			
H. V. H., for a Lad	3	13	0
<i>Sangara Catechist</i> —			
Per the Rev. J. C. Isard, for Catechist and School-master	5	0	0
<i>Sacchiapuram Catechist</i> —			
The Little Ireland School, Southport	5	8	0
CREVE CŒUR, MAURITIUS—			
Sunday School Children, at Rossett, for a Girl	3	3	0
PALESTINE, BETHLEHEM—			
M. W. B., for a Church	0	5	0
AFRICA, WEST— <i>Onitsha</i> —			
Young Ladies' Bible Class at Weston-Super-Mare, for a Boy	4	4	0
MAGAZINE FUND—			
Miss Tucker	0	1	0

CO-HELPERS :

INDIA, SOUTH—*Secundra*—

To Miss Barton—			
Miss Dighton	1	1	0
Miss L. Gray, for St. Luke's Mission, Deptford	0	2	6

Kannunkulam—

To Mr. W. Townsend, Coll. at 25, Friar's Walk, Exeter	0	5	0
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AFRICA, WEST—*Ake and Ikija*—

To Rev. C. Malden, Oldcroft House for M.A. Barber	2	0	0
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Oshielle—

To Mrs. Michell.			
Mrs. Thorold for Abigail Omolola	2	2	0
Mrs. Michell for Honora Michell	4	4	0

Lagos—

To Miss Christie.			
Miss E. Mackworth Dolvan, for Rachel Digby ..	3	3	0
K. C. C., for Magazine Fund	0	2	6

NORTH WEST AMERICA—*Moose*

<i>Fort</i> —			
To Rev. J. Hawkesley—			
Mrs. Stevenson	1	0	0

* The solitary answer as yet received to our last Appeal.

The Coral Missionary Magazine.

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Prayer.

LORD, we thank Thee for the preaching of Thy Word among the heathen. Thou hast promised that it shall not return unto Thee void. Grant that those who preach may grow in patience and fervour, always abounding in their Master's work; that those who hear may have grace to obey, so that at length they may be gathered amidst the great multitude which no man can number, to praise Thee throughout eternity, for the merits of Jesus Christ. Amen.

School-Building at Moose.

BY THE REV J. HORDEN.

(Continued from page 127.)

WHILE this bread making has been going on, another party has been scraping the salt geese and putting them into the kettle, another preparing the tea; ah! yes, the girls have done their work well, even to the chopping the

milk in pieces ready to put into the tea. And here come the boys, looking a little tired, but very ruddy, manly, and apparently about half-a-foot taller than when they set out, for have they not been doing the work of men? But what is this? One of them walks lame. He has cut his foot somewhat badly with his axe. Come Miss Mercy, I put him into your care; dress the wound and he will soon be well again. And now the axes are put carefully aside, and the lads throw themselves on the carpeted floor to rest awhile. And then presently the grand attack begins; the tea is poured into the mugs, the lumps of milk are thrown in, and the tea and the geese and the pancakes disappear with astonishing rapidity, amidst the praises of the cooks, who rejoice to see such a practical commendation of their labour. It is quite a merry party, from which, however, the wind will not be excluded; it comes bustling about, sending ashes into cups and plates, but at the same time driving the smoke from us, so we must not grumble too much at it.

And now, Mr. Strikehard, tell us what you have done during your absence. Well, replied he, at about a quarter of a mile's distance I came upon a fine clump of trees, so I at once set to work; I cleared away the lowest branches of the finest tree, so that they should not interfere with my axe, and then chopped it about half through, two feet from the ground, I then chopped it on the other side, and presently it began to crack, and after a blow or two more down it came with a mighty thud; I now stripped off all the branches up to twenty feet from the bottom, and then cut it off there; I afterwards served another tree in a similar manner. Well done, Mr. Strikehard, you have richly earned your dinner;

and so we found that all had, even to little Mr. Unfortunate, who had managed to chop his foot instead of a tree. Pack up everything, we must return home ; snow-shoes are again on the feet, two or three little ones are hoisted on the sledge, the boys put on their harness, and back we go, slowly, but joyously, talking over the events of the day, not caring much whether anyone is listening or not. Home is reached, papas and mammas have to hear what all and everybody did ; how much tea was drunk, how many pancakes were eaten, how many times the kettle required to be filled with snow before it was full of water, and a hope was expressed that another excursion for the same object might soon be taken, and that night all slept so soundly that there was much difficulty in awaking them in the morning. Many a day was required before a sufficient number of logs were cut down and stripped of their branches, and then somewhat different work was engaged in for many days more, and in this we require the aid of the heavy sledge and oxen, and many stout lads ; well, suppose we go and assist in getting a couple on the sledge. Here is Mr. Ox, harness him, put ropes and axes on the sledge, and off we go to the woods ; but we cannot bring the sledge close to the logs ; so, leaving it in our path, we put ropes round one log and begin to haul ; meanwhile, two or three, levers in hand, stand by to lift it over the stumps which lie in our way. It is heavy work, but, after a while two logs lie comfortably side by side on the sledge, and the patient ox goes gravely on towards the saw-pit, close to which we deposit our load, and return for another and another, until all have been brought ; and now we begin to saw, pieces thick and pieces thin, pieces long and

pieces short ; then we go, see saw, see saw, day after day, week after week. Ah ! what a pile of boards and logs we have collected. And now Messrs. Oxen come, and sledge after sledge is filled and drawn home, and form a glorious heap. And thenceforth the work requires more skill than strength, although, a tolerable supply of the latter is very advantageous ; and we use the saw, the plane, the chisel, the gimlet, the awl, and the square, and the boards are planed, and grooved, and tongued. And then the blocks are planed and bevelled, and the foundation logs are laid, and the posts are placed in a perpendicular position, and the upper logs are placed on them, and all is bound firmly together, and the spaces between the posts are filled with logs seven inches thick ; then we put up the frame of the roof, and cover it with thick boards, and fill the gable ends with boards likewise ; and now oakum is brought in bags, and with mallets and caulking irons we caulk every seam, just as if we were at work on a wooden ship, but not to keep out the water so much as the pertinacious and troublesome Mr. Frost ; and we lay the floor, and line the sides with thin planed boards, and put in a large stove, and erect desks ; and as for the outside, we cover it all over, roof and all, with weather boards, so that neither rain nor snow shall injure the building, and the roof is tarred, and the sides are painted, and the window frames are glazed ; and then, yes, and then, in trip the scholars, big and small, the boys and the girls, and, at certain times the young men, and then again the young women, and voices join in prayer and praise, and the general routine of school goes on, and all rejoice in the comfort the school house affords. But assumed, proof being unnecessary, "work in imagination is very different

from work in reality." Again, work such as has been represented, requires a great deal of money to pay for it. Again, much of the work has been done gratuitously by the people here. Again, more money than I can command must yet be paid before we can take possession. Again, as some of my scholars are "Coral Fund Children," perhaps some of my young friends will succeed, if they endeavour to obtain some for me, from those able and willing to assist in every good work. Perhaps, at some future time, when the school-house is finished, I may tell you something of what takes place there.

Pages for our Young Friends.

THE son of a native African clergyman writing from Sierra Leone, the 12th December, 1870, says:—

"Our Annual Juvenile Missionary Meeting, was held at Christ Church, on Thursday, the 8th inst., presided over by the Rev. T. Oldham.

"Mr. Oldham after having given the usual preliminary address, called upon two other Native clergymen to address the meeting, composed chiefly of children of both sexes, of whom there were above 2,000 present. You would have been quite delighted to see the hundreds of eager and happy faces that thronged the galleries, and filled all the Church seats, not even mentioning those who for want of places inside, crowded in dense masses, by the door. The speeches were heard with undivided attention, and during their continuance, a death-like stillness, broken only by the occasional

cheers of the children, and the speaker's voice, pervaded the whole room. At the singing of the hymn for the close,



CHRIST CHURCH, FREETOWN, SIERRA LEONE.

plates were carried round by especially appointed men, and

a handsome sum was collected. Of those in attendance at the meeting, there were the boys from our school; the young ladies from the C. M. Female Institution, with Miss Thomas, their governess; the boys and girls from the Government Model School, together with Mr. Popplestone, the Inspector of Schools, his wife, and some other schoolmistresses; and the liberated African girls, from Charlotte, (a village near by); the liberated African boys, who came from Kissey, did by their fifes and drums contribute no little to the enhancement of the scene; on their flag was displayed that beautiful passage of Scripture, 'If the Son shall make you free, ye shall be free indeed.' The sight of the distribution of tracts at the close of the meeting, was also highly amusing. The village children received the tracts amidst joyful and deafening acclamations, in some instances they nearly knocked down the distributors in their eager attempts to snatch the tracts from them. The town children, however, conducted themselves more to order. Such was the morning meeting held here on Thursday. On the evening of the same day, the General Meeting of the C. M. Auxiliary Association was held, presided over by His Honor, H. J. Huggins, the assistant Judge. Time would fail me to detail the particulars of this meeting, but it will be sufficient to say, that it is not less important than the preceding one; from this the children were excluded, as there was no room for them. Many of these children are zealous collectors for the Missionary cause, and in many cases, they themselves subscribe to the general funds.

"I hope these tracts given them will prove beneficial to the majority, if not to the whole of them, and lead them from

their youth to know Christ, who hath said concerning them, 'Of such is the kingdom of heaven.'"

It is interesting to turn to page 51, of "The Church Missionary Juvenile Instructor," of the year 1866, and read the account of the first Juvenile Missionary Meeting held in the colony. The engraving of the Church in which the meetings were held, is from a photograph. The building does not look at all African; but a fruit tree growing beside it, within the pailings, which are doubtless, made of bamboo, tells us of tropical heat, which alone could cause the giant leaves of a Plantain to flourish. This is by no means a particularly fine specimen of the tree, or was not when the photograph was taken. May we have a view of it *now*, we ask Sierra Leone friends, in remembrance of the December Juvenile Meeting of 1870? but even these leaves are of immense size as measured by the side of the Church doors and windows; one of them would be enough for any little boy or girl to carry away!

Our Juvenile readers in England, would think it strange to attend a December Missionary meeting in the hottest summer weather, so sultry, that all the air seems tremulous. Shall we go and enjoy some of Africa's sunshine at the end of a fortnight's voyage from Liverpool?

Sierra Leone children, in singing "From Greenland's Icy Mountains," cannot possibly realize the cold of such regions. What can "Icy Mountains" mean to them? Around their "Mountain Valley" the mountains rise in red and green, from the colour of the soil, and the luxuriant growth of trees and shrubs upon them, which the hot air nourishes. "Africa's sunny fountain roll down their golden sands" at the

gold coast. In the neighbourhood of Cape coast and Accra, two day's voyage this side of Lagos, the deep coloured gold dust is collected and shipped to England. The line relating to Africa, in the sweet little hymn below, often repeated by English and African children, is not applicable to the West Coast at least, where we see endless beauty and luxuriant vegetation springing up from sand—*Afric's fertile sands !*

“Who are those whose little feet,
Pacing life's dark journey through,
Now have reached that heavenly seat,
They had ever kept in view ?
'I from Greenland's frozen land ;'
'I from India's sultry plain ;'
'I from Afric's barren sand ;'
'I from islands of the main.’

“All our earthly journey past,
Every tear and pain gone by,
Here together met at last,
At the portal of the sky ;'
Each the welcome 'come' awaits,
Conquerors over death and sin,
Lift your heads ye golden gates !
Let the little travellers in !”

The Christians in Madagascar.

WE are sorry to say that Mrs. Mandrell, who sent to us last year the following interesting letter about Madagascar, is obliged to remain some time in Mauritius, both for her own health and her husband's. We hope with them that the day will come when they will be enabled to return to their former work.

“I am glad to be able to thank through you, those readers of 'Pinkie' who are supporting my two little boarders. I

do trust that they will continue to improve as they do now, and give their kind benefactors reason to rejoice on their behalf. Little Ravao, who is soon to be baptized Ruth, has lately written a letter to her father—her first letter—which gave him so much satisfaction that he thought she would soon be qualified to go home and teach the children of her native village ! and he came to Andovoranto to consult with us on the subject. I am glad that he listened to my representation that she would be far more useful if she stayed with me till more advanced ; for though she contrasts favourably with all the little native children that have never seen a book, or held a pencil, she is still quite a beginner at learning herself. You may be sure that I shall not keep her any longer than is really necessary ; the poor little children of Ifasina are growing up in total ignorance, whilst their chief is waiting for his daughter to have learned enough to be able to teach them. How thankful we feel that her father has formed this design for her, and we pray that the Lord, who has put it into his heart, may dispose the chiefs of other villages equally distant from us, and unprovided with teachers, to follow the same plan.*

“I was interested to see some account of Madagascar in the Coral Magazine. I have not yet seen Mr. Ellis's last book, but am sure from its subject that it must be full of interest. My husband has paid a visit to the Capital, and saw the beautiful churches, which generous friends in England have been building in ‘Memorial’ to the Martyrs, on the spots where they suffered. We thank God that there is no persecution now ; the authorities encourage Christianity,

NOTE.—In Mrs. Mandrell's Absence little Ravao has gone home on a visit.

and education, and civilization, by every means ; now, every Sunday there are immense congregations worshipping God where their fathers killed His servants. The schools too are everywhere very largely attended, and the people of every class are evidently very much in earnest about improving themselves. The Missionaries are every day rejoiced to feel that their work is abundantly blessed, at the same time that the inconsistency of many must grieve and disappoint them. It cannot be wondered at, that, when a nation renounces idolatry and accepts Christianity as the national religion, and because it is the will of the Sovereign, there should be a large proportion of mere professors, who use their nominal religion as a cloak, for, in some cases, gross vices. At the same time there must be many true Christians, or the national movement would scarcely have taken place, and it is a great thing that now the whole country is open to instruction, and that thousands who can read, have in their hand the word of God, which is quick and powerful.

“The missions on the coast being far away from the centre of authority do not feel so greatly the force of high example. The Betsem isarakas are subject to the Hovas, and they occasionally receive a message from the Capital, that the Queen desires her people to attend Church and School, and to keep holy the Sabbath Day. These orders are punctually enforced at first ; but are soon allowed to be forgotten, and we are left with those few (comparatively) who attend our teaching from the love of it. The rest ‘go their way, the one to his farm, and another to his merchandise.’ We must remember that these poor people are obliged to work hard for their daily bread. Many of them

are the slaves of Hovas, at the Capital, and must serve their masters, besides support themselves and their families. They, too often, seem to look upon religion and education as synonymous, and as better suited to their well-to-do masters than to themselves—they cannot but feel, as everyone can see, the great mental superiority of the Hovas. We have, however, a great deal to give us joy and hope ; our regular congregation at Andovo is sufficiently large to make us constantly feel how much we want a Church. The people of Tanimandry have lately built a larger room for their Church, all our congregations seem anxious to support as much as possible their own teachers, and show real progress, not only in numbers, but in interest and advancement in divine knowledge. The schools also are nicely progressing. You have a very true picture in the May Magazine, of a travellers' tree ; it is a most valuable tree to the Malagasy. The walls of our own house are made of the mid-rib of its dried leaf, threaded, as it were, on to strips of bamboo ; there is a double wall of this, which is made more solid by a plaiting of split bamboo outside, and inside it is covered with the rofia cloth, of which you make mention. The roof is made also of this leaf, tied securely to long sticks, one leaf lapping over another. Our house is quite the native style, excepting our wooden floor. It is open to the roof, but we think of stretching rofia cloth across, as a sort of ceiling, to prevent scorpions and centipedes, which breed very largely among the leaves, from falling down upon us.

“The room we use for a Church, is matted from end to end, and how busy all the women of the Andovoranto congregation were, renewing the matting just before Christmas.

It is the custom for all the congregations to meet together on Christmas Day, if possible, at Andovoranto, and our people resolved to make the Church look as nice as they could. The women made new mats and cushions, and the boys put up the usual leafy decorations, and when all was finished, we all felt proud of the result, which was really pretty. We were so many that day that though the men had lengthened the Church, we were obliged to take away the north wall, and let some sit on the grass beyond. As I have said what our walls are, you will not wonder at its being so simple a matter to remove one to give more space."

The Native Missionary at Stanley, North West America.

"STANLEY, AUGUST 5TH, 1869.

Received in the summer of last year (1870).

"YOUR kind letter containing advice of another contribution of clothing for my station from the Coral Fund, reached me about two months ago, but I have not had an opportunity of acknowledging its safe receipt until now. I cannot express my gratitude for the kind assistance thus rendered to us: not only articles of clothing for our poor people, but also in the cheering words of Christian interest and sympathy which your letter contained. Out here in the remote wilds we need such help, for we are poor weak creatures. We are apt to be discouraged, or too much tied down by earthly cares and employments, and, although we try to keep hold of our great Captain and Friend, the

Lord Jesus Christ, yet we feel the value of help and encouragement from fellow Christians here below.

"I also desire to express my gratitude for your kind interest in my school. We do sometimes keep a number of children, but not constantly; not long enough to justify my asking friends in England to support them, like those at Moose Fort. Our chief difficulty here is in the matter of food. We are not able to feed any number during the summer months, as we are almost altogether dependent upon the native resources of the place, which are very poor at that season. With regard to the clothing which the children wear here, any kind of garment is acceptable, if it is only warm and durable. Chemises and petticoats are very valuable for the girls, also skirts and jackets for outer garments. Both boys and girls dress in the European style so far as they have the means. In this country, particularly in the cold season, there is no such thing as going only partially clothed, as natives do in some parts of the world. Without clothing people would soon freeze, and therefore they are glad to get anything that will keep them warm. Without desiring in any way to trespass on the kindness of friends, I would say that any articles sent, should be good of their kind, as the carriage to this part of the country is very expensive.

I would also desire to explain clearly, the manner in which we dispose of the gifts that we receive. We make it a rule never to give away anything gratuitously, except in cases of real need. Indiscriminate giving has always a bad effect, and it would be a poor way of showing our gratitude for the help that we receive, if we did not make the recipients of the clothing sensible of the kindness conferred on them. We

give the clothing mostly in payment for work, which encourages a spirit of industry. For instance, I have two women employed just now hoeing potatoes; I shall pay them in articles of clothing. In a few days I shall employ a number to reap our barley and wheat; these also I shall pay in the same way. Thus they are taught by degrees, the employments of civilized life, and benefited morally as well as outwardly. At the same time they are told that the clothing is sent by Christians in England for their benefit. At a station like this, these gifts are peculiarly valuable for several reasons. For one thing the natives here have no means of earning anything beyond what they can procure by barter for furs. When an Indian has finished his winter hunt, he has no other means of obtaining anything, and the price that they get for their furs here is very low. Now when we have a little clothing in our store, they have an opportunity of earning something by work of some kind or other. Then we are obliged here to support ourselves entirely, and this entails a great amount of manual labour, farming, fishing, house-building, and innumerable other things, which, unless the missionary had the means of obtaining help, would greatly mar his usefulness by taking up too much of the time which he should devote to his proper work. We had a visit from our good Bishop lately; he came in a boat from Red River, the voyage occupying nearly six weeks, which is longer than would be required now to go from Red River to England; this will give you some idea of the difficulty of travelling in this country, even in summer. Thirty-six of the young of my congregation were confirmed.

The Coral Missionary Fund.

TRUSTEES.

Rev. Henry Venn.
Rev. Clement F. Cobb.

Miss Barber.
Rev. Thomas Scott.

The *Coral Missionary Magazine*, and the *Coral Missionary Fund*, take their name from the work of the coral insects, which produces useful results from multiplied small efforts.

The Dalys, Endermine, Enniscorthy£0 7 0	The Hanover Church Sunday School, for "D. A. Barker".£4 4 0
E. R. L. 0 10 0	AFRICA, West— <i>Ake and</i> <i>Ikija</i> —
CORAL LIFE BOAT—	To Rev. C. Malden :
M. C. V. H., a Coll. 0 4 0	Miss Collins, for Mary Collins 3 3 0
FOR A CHURCH AT LAGOS—	Mr. Braikenridge, for Juliana Amoke 7 7 0
Miss Shelley 1 14 4	Miss Harrison, for Mar- tha Barham 3 3 0
MAGAZINE FUND—	Lagos—
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Christ Church Sunday School, per Miss Brook 8 0 0	Miss Barrett's Pupils, Clifton, for W. Wesley ... 0 5 0
Albert Night School, Weston-super-Mare ... 2 0 0	Mrs. Burgess for Oshielle 0 12 0
<i>Bhogulpore</i> —	OUR OWN MISSIONARY—
To Rev. T. Scott,	To Miss Dampier—
Juv. C. M. Association, Freemantle, for T. H. Freemantle 2 2 0	Matilda Ogilvie 0 3 0
INDIA, SOUTH— <i>Masuliputam</i> —	Emily Ogilvie 0 2 0
To Miss Pernefatur :	Irene, Annual Sub. 1 0 0
Mrs. Luck, for "Anna Pyne" 3 3 6	A Thankoffering 0 9 0
Miss Luck, for "John Rolph" 3 3 6	FOR POOR BOX—
Mrs. Thompson, for "S. H. Thompson" 4 4 0	Irene, Annual Sub. 0 4 0
Ibid, for Present 0 16 0	LIFE BOAT—
<i>Secundra</i> —	Irene 0 2 0
To Miss Barton :	
A Sunday School Class 0 2 6	

The Coral Missionary Magazine.

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OCTOBER 1, 1871.

[NEW SERIES.]

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Prayer.

ALmighty and everlasting God, give unto us the increase of faith, hope, and charity; and, that we may obtain that which Thou dost promise, make us to love that which Thou dost command; through Jesus Christ our Lord. Amen.

Brookfields, Sierra Leone.

BY THE NATIVE CATECHIST.

THE people of this part of the city are, for the most part, poor. The nature of the soil being rocky, and consequently barren, they reap very little from their farms; but traces have been found where the soil is somewhat fertile. Tropical fruits abound here, such as oranges, mango, pine apples, pears, &c.

There are different nations inhabiting this part of the city, but the Congo and the Angola are the most numerous;

these are a lazy set of people, living, for the most part, by pilfering and stealing; but there are exceptions: one and another have been known to carry on legitimate occupation, such as fishing, farming, &c.

The Aku are the next in point of numbers. Heathenism in its darkest form is practised here to a great extent, although the Gospel has been long preached both on the Lord's Day, as well as on other days of the week.

To know a heathen house here one need not ask, for as you are walking along the street, and meet a house where a long pole is hoisted, and a piece of white cloth tied on the top of it, you will at once know that it is a heathen house. Added to the above, you will also find palm oil, and beans, together with kola nuts strewed at the gate, and a wine-glassful or two of water put near to this in a broken vessel.

Early one Saturday morning, I called at the house of an old man, and met him consulting his heathen oracle, consisting of about a dozen or more of cowries, and some kola nuts. After the usual compliments, I asked him, why old man, since I came here I never saw you or your wife attend the house of God, and both of you are so old, and may soon likely die.

The old man at once turned his eyes on me, and told me that "when I was at York, I was going to your Church but it did me no good at all; for then I nearly lost my senses, and now I am not well, I am sick; if I am better I shall come, but if not, well, all is right."

"But I sometimes see you in the streets, old man. Why, able to walk about for your own personal interest, and not able to walk to the house of God, which is so near your

house? and besides, old man, death does not wait upon us till we are quite ready; whether we be so, or not, he comes; and if we serve God in this world, when we die we shall go to be with Him in the other world."

"All right," replied the old man, but "go your way for this time, I shall think over the matter again, and will either send for you, or call at your house."



THE AFRICAN BUFFALO AND HIS COMPANIONS.

On the following week, I called again at his house, met him doing the same thing as before, read to him Isaiah xlv. 9-20, and explained the same; wished to pray with him, but he refused, telling me "what you have done is sufficient, but to pray for me will do at another time." I was obliged to leave him with a sad heart, promising to call again.

The worship of the boa constrictor is also practised here by many as well as the Avoodu.

Friday is the day held sacred by these idolaters, at which time the offering of sheep, goats, fowls, with beans, yams, bananas, plantains, and kola nuts, are given to the gods, accompanied, too, by the firing of guns, and drinking of rum, palm wine, &c.

Our missionary work is slowly but firmly advancing. Satan is fast losing ground. Our congregations on the Lord's day are very encouraging so far as number is concerned, and our small place of worship is generally full to overflowing, so that a good number are sometimes obliged to sit outside.

The want of a commodious place of worship has been long felt, and the Rev. J. Johnson, the native Pastor of Christ Church, Pademha Road, is making all exertions to have one built that will seat about 800 persons, and this will cost at least £1,200. The masons are busy at work now, and the foundation will, no doubt, be laid as soon as possible.

Our classes here of communicants and candidates are rapidly on the increase, and by the confirmation held by his Lordship the Bishop, on the 21st March last, 20 or more were confirmed here, making the communicants now on the list to be fifty-nine, viz., twenty-seven males, and thirty-two females.

The day and the Sabbath Schools are on the increase too, the former which in January, 1870, numbered fifty, is now one hundred and twelve; average attendance between sixty and seventy, and the number of scholars in the Sabbath School is now eighty. In the Day School we are very busy at this time, preparing for the government examination to take place; after which I may be able to give you the result of it.

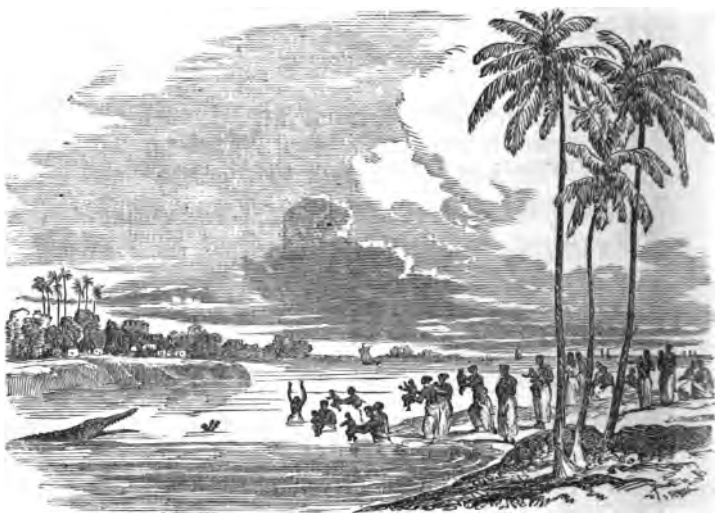
Visiting from house to house forms part of our work here, and reading the scriptures. In some houses we are heartily welcomed and listened to most attentively, but, in others, we are railed at; yet, in spite of this, we have endeavoured to sow the good seed of the Word, and leave the result to the Great Head of the Church, whose promise is, that "My word shall not return unto Me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."

High Caste Girls' School at Masulipatam.

EXTRACT OF LETTER FROM REV. J. SHARP.

YOU may know that in their public addresses to me when I left, the school teachers and pupils asked for my efforts in England to get a Lady sent, for a Caste Girls' School. While I have been doing what I could for it in England, they have done more in India to prepare a basis for her work. A gentleman in England has promised £3 a month towards it, and so in August a house was rented in Masulipatam, and on the 17th of August, Mrs. Sharkey opened a School there with prayer, fifteen Caste girls attended, Kaveranna, (the wife of one of our Brahmin converts), was appointed Mistress, and attends twice a day. She is very zealous, her husband opens the School for her every morning with prayer, and gives a Bible Lesson. The Brahmin writer of the Mission School is Teacher of Telugu. The second week there were twenty-four, the third week thirty-five girls on the rolls, and there was an average attend-

ance of thirty or more ; at the end of one month a little examination was held, and prizes distributed. Mrs. Boswell (the Collector's lady) presided at it. Ratuam's wife and daughter (other Brahmin converts) applied to have other Schools, and when I heard last, three more Schools had been opened in different parts of the Town, so that including the first one, there are now from eighty-six to ninety Caste girls now in the Mission School.



A FORMER SCENE IN INDIA.

The movement has not stopped there. About a month after the first School was begun, a Public Meeting was called in the Town at which the Collector presided ; he advocated female education in the Mission Schools, and promised £50 donation, and eight shillings monthly as a subscription.

The Native Deputy Collector headed a proposal to have a Hindu Caste Girls' School without Christian instruction, and he promised £20 to it. Other Natives have contributed £10 more. My Assistant Teachers (Natives) and some former pupils in the Deputy Collector's Office, had the courage to join the Mission Subscription List.

As far as I have heard, the Hindus have not anything effective; even if they have, it will be a gain, as, if taught to read, the girls will then be able to read the Gospel, should it come into their hands.

Ellore Church Mission Girls' Boarding School.

WE often say, if our friends in their bright English homes could go with us into the heathen villages here, and see the class of poor wretched children, from which many of our girls are drawn, and then see them after a year or two of kind Christian care and training, their hearts would thrill with joy at the change wrought. As they looked on the bright happy faces lit up with joy and intelligence they would feel themselves amply repaid for their kindness, more especially at the thought that in nearly every case, these girls leave us, Christians in name and profession, and we hope, real "jewels in the Saviour's Crown."

The delay in sending this report has arisen from several causes. I took charge of the School in March, 1870, and had at that time only been a few weeks in India, so I did not venture to write a report until I had some little experience of the work. It will be known to most of our friends that

the School was begun by the Rev. F. and Mrs. Alexander, with a view to train up poor destitute heathen children, in hopes of their becoming Christians, so as to form the foundation of happy Christian families, by furnishing well educated and Christian young women to be wives of our Native Converts, Catechists, Schoolmasters, and others, so that they might become active labourers for Christ, in the surrounding villages, wherever they might be called; and as it took some years before the first pupils could be prepared, the founders of the School were only permitted to gather in the first-fruits. They laboured, and we to a certain extent have entered upon their labours, and although we are only in charge till the return of Mr. and Mrs. Alexander, we have been allowed to gather some happy fruits. The 1st of February was to us all a very happy day, for my husband had the privilege to join in marriage five of our elder girls to Christian young men, three of whom were schoolmasters and two farmers.

We could not but feel sorry to part with these dear girls, but our sorrow was mingled with joy. Our little Mission Church was crowded to overflowing, with the friends of the Brides and Bridegrooms, most of them Christians who came many miles to be present on the occasion, and it warmed our hearts to look upon so great a gathering of the followers of Jesus, especially when we thought that some ten years ago there was in Ellore only one Missionary (Mr. Alexander), with one or two Christians attached to his household. The seed sown in faith is now springing up. It must have been a great demonstration to the crowds of Heathen, who thronged the Church-yard, to see so goodly a gathering of Christians; it must have proved to them that

the kingdom of Christ is progressing. We hope soon to gather in some more fruit, by baptizing three girls who entered the School as Heathens ; they have now reached the years of discretion, and express a great desire to be baptized. I am not able myself to converse freely with them, as yet, but my husband has had frequent conversations with them, and he hopes it is not merely a desire for the rite, in itself ; but that their hearts are turned to the Lord.

But I must now give a more detailed account of the School. When I first took charge I knew nothing of the language ; in this respect I was entirely dependent on my husband, and as he was away nearly all day, teaching in the boys' English School, I found it at first very difficult to get on ; but by persevering I was able in a little time to communicate with the girls and their teachers, and now, after a year's experience, I am able to feel thankful and take courage. As regards numbers, the School is about the same as when I took charge of it. There were then twenty-seven girls, there are now twenty-six. Five vacancies caused by the marriages, and two others arising from the children returning home, have been filled up with fresh girls. This was done directly after the marriage, for we felt sure that those who had hitherto kindly supported us would not like to leave off now ; still we took care to have it understood that in case the support should be withdrawn, we were then to send the girls home again ; though, indeed, I should very much regret doing so, now that I have seen them ; and sooner than send them away I would trust to the Lord to raise up other helpers for us. With one exception they are all Heathens. In order to fill up these vacancies I took advantage of a

tour my husband made in the District. There were, he told me, a number of candidates who were eager to come to our Christian School, but he chose only those who were on the rolls of our village Schools, and he forwarded to me a little history of each girl that was chosen ; and I now give a copy from my school-book, of a few of those selected.

I. Nagamma (a Heathen), age, about ten, has no parents, lives with her grandmother, who gets her living by begging rice from the villagers. The girl appears intelligent.

II. Pichamma, (Heathen), age about eleven, has no father, her mother is very poor, and can scarcely find food for herself and child. Tall, and very thin ; the village Schoolmaster says she is intelligent.

III. Mahalaxim, (Heathen), about five years old ; father in prison, convicted of having assisted to murder a man ; mother very poor, gets her living by doing coolie work.

IV. Mangai, (Heathen), about eight years old, has no father, her mother gets a living by fetching firewood from the jungle.

I select these as samples of the kind of girls we admitted. No one who has not lived in India can understand the meaning of my words "very poor"; their poverty is extreme. When the children came here they were pitiable objects ; at most they had but a dirty piece of rag round their waists, and they looked so wretched. Two of them were quite lame for several days, having had to walk twenty-eight miles over jungle roads. In a few weeks, kind care, clothing, and regular food made a great difference in these poor little ones ; one could hardly believe them to be the same children. May these become members of Christ's kingdom ! I may here remark that I think it is a great mark of the good moral in-

fluence in our School, that there are few cases of lying or theft amongst the elder girls, for the children of that class may be said to imbibe these vices from their earliest infancy. As regards our teachers, we have been able to procure a valuable Schoolmistress ; she was a pupil in Mrs. Sharkey's School, and she is now the wife of one of our vernacular Masters in Ellore. Mrs. Sharkey has given her a very high character, and we have found her an able teacher. The children receive instruction in the Bible, Reading, Writing, and Arithmetic, in the elements of Geography, in Sewing, and in Spinning ; besides this, the girls clean their own rooms, assist in cooking their food ; these industrial lessons are added, that they may be useful wives and mothers. We have lately been examined by the Government Inspector, who has reported favourably, and awarded us a small Grant, in aid. We teach up to the III. Government Standard, and as regards the educational state of the School, I believe it to be very satisfactory, and although the girls to begin with are not always very encouraging, and though we have many things to disappoint us at times, still, looking back on the year that has passed, I cannot but feel that our labour has not been in vain.

As regards health, we have much to be thankful for, there has been very little sickness, only one or two cases that caused us anxiety, and this is more remarkable as small-pox and cholera have both been in our town.

As to finances, we are at a low ebb at present, for we have only funds sufficient to carry us to the end of this month, but we hope soon to receive subscriptions from England, which will set us free from anxiety.

Our Home in the Wilderness.

BY THE REV. R. R. MEADOWS.

(Continued from page 118.)

THE recognized idolatry in South India, is principally that of Siva (or Shiva, as it is sometimes written), or of his sons. But while the villagers are special lovers of Pilleiar, one of his sons, they have their own particular deity, male or female, to which they make their offerings. Pilleiar is represented with the head and trunk of an elephant, and his temple, or often his idol without a temple, is seen under a green tree, and facing the east. The temple, where there is one, is intended more as a house for the god to be put in, than as a place for people to assemble for worship. It is too small for that, and the worship is performed outside. It is not congregational, but individual, and consists of putting garlands about the neck of the idol, anointing it with oil, walking round and round, prostrations in front, a meaningless knocking of the temples with the knuckles. He is supposed to be the god of learning; and school books usually begin with an ascription of praise to him. Here is one of them;—

“Who worships at Genéssa’s holy shrine,
And lifts his hands in adoration there,
Nor sorrow’s aching burden need he bear,
Nor innate sin’s defilement need deplore.”

Genéssa is one of his names, and this is what they say of one whose history is anything but one of holiness!

But each village has its guardian deity, and the only wor-

ship which most people have from one end of the year to the other, is an occasional offering to this idol, with a view to get some temporal benefit, or avert some temporal evil.

The people of one village near us, boast that they never have had and never will have cholera there, because there stands their idol just outside the village, in a little mud and thatch building, as their protector! She is a goddess, and is called Vadakkuvāyi Sālli Ammei, or the "Mother Salli with her face towards the north."

When a cow or sheep or anything else is lost, the villagers have the means of finding it through the interposition of the god! An offering of money is made to one on whom the god has bestowed his grace. He is familiarly called the "Devil dancer." He gives his oracular revelations under a wide spreading Banian tree. They say that they really find their lost property in this way. Probably the devil dancer (for there is a particular man in the village who acts this part) is in concert with the thief.

Small pox and cholera are supposed to be sent by a malignant goddess whom they call Māri; Māri means *death*. They have various ways of averting her anger. One favourite means is to tie the leaves of the Margosa tree on a straw rope, and suspend it across the street from house to house; or a few of these leaves are stuck in the thatch, or put over the door.

There is an annual festival in Sungasi, in honour of this same goddess, the day for commencing it being found in the following manner. A deputation of chief men of the town goes in procession to the door of the temple, and waits to hear the chirrup of a lizard; if the sound proceeds from the right

side, they are to celebrate it that day week ; if the lizard is silent, they have to return the following week and repeat the ceremony.

The temples at Srivilliputtur, one of the principal towns of my district, are built in honour of the principal gods, and have lofty and very elaborate towers over their gateways. But the popular worship connected with them, has reference to scenes which have nothing divine in them. Nāchiār, the goddess in one, is yearly married to the lame Mannar. On this occasion the lofty gaudy car, like a moving tower, is dragged through the streets by thousands of people, who can scarcely move its ponderous weight—the happy pair being seated inside, surrounded by Brahmins, and carefully bound down with ropes to keep them from falling. The great festival at Sangara Nayanarkoil is similar in character, only there is acted a quarrel between the god and goddess, their separation, and after an interval of time, their reconciliation. Happy would it be for the poor heathen if nothing more defiling than these senseless puerilities were acted at these yearly gatherings.

The festival at Sungasi is as unlike a religious feast as an English fair is. It is the most noisy, the most meaningless affair that I ever witnessed. The streets are thronged with men and women in holiday attire, who have come to see the sights. And such sights ! On one side is seen a man running wildly along, with a pan of burning coals at his breast. In another place are young men being conducted in triumph through the streets, with cords passed through the muscles of their sides. Then there are strange harlequin looking men, with their naked bodies spotted over with white and red

paint. These are honoured with a red umbrella over their heads. The strangest, most foolish of all these sights, is that of men dressed up in garments made of the leaves of the cocoa nut, dripping with water and wet mud !

The worship of the Heathen, and their offerings to particular gods, have not, as it seems to me, any reference whatever to sin. To get something for their earthly comfort, to avert some threatening evil, is all they aim at.

They will perform a long pilgrimage to a Temple, make costly offerings, undergo much privation, at the biddings of a priest ; but the object in view, is perhaps, to gain the favour of the god, and—to have a son ! One Catechist met a poor woman returning from a sacred spot ; she had given her all for some holy water, which was to give sight to her blind child.

Believing that their gods have been guilty of every kind of wickedness, it is not likely either that they should think of sin as sin, or that they should go to them to be pardoned or delivered from it.

R. R. M.

Himself hath done it.

ISAIAH XXXIII. 15.

“ **H**IMSELF hath done it ” all !—O, how these words
Should hush to silence every murmuring thought !
Himself hath done it !—He who loves me best,
He who my soul with His own blood hath bought.

“ Himself hath done it ! ”—Can it then be aught
Than full of wisdom, full of tenderest love !
Not *one* unneeded sorrow will He send
To teach this wandering heart no more to rove.

“ Himself hath done it ! ”—Yes, although severe
May seem the stroke, and bitter be the cup,
’Tis His own hand that holds it, and I know
He’ll give me grace to drink it meekly up.

"Himself hath done it!"—O, no arm but His
 Could e'er sustain, beneath earth's dreary lot;
 But while I know He's doing all things well,
 My heart his loving-kindness questions not.

"Himself hath done it!"—Precious, precious words;
 Himself—my Father, Saviour, Brother, Friend—
 Whose faithfulness no variation knows,
 Who, having loved me, loves me to the end.

The Coral Missionary Fund.

TRUSTEES.

Rev. Henry Venn.
 Rev. Clement F. Cobb.

Miss Barber.
 Rev. Thomas Scott.

The *Coral Missionary Magazine*, and the *Coral Missionary Fund*, take their name from the work of the coral insects, which produces useful results from multiplied small efforts.

Miss E. G. Clarke	£0 7 6	M. W. B., for a Church ...	£0 10 0
BOYS' REFUGE—		CO-HELPERS :	
The Hon. Hannah Baring		INDIA, NORTH—Benares—	
for R. Peachey and J.		To Rev. C. F. Cobb,	
Pellett.....	5 0 0	For Mary Cobb.....	4 4 0
OUR LIFE BOAT—		„ Maria Helen Hibbert	4 4 0
Miss J. Hill	0 5 0	„ Harriette Jane.....	1 6 6
Collected by M. C. V. H.,		INDIA, SOUTH—	
in Shilling Subscriptions	0 7 0	Kunnunkulam—	
Mrs. Saltau	0 3 0	To Mr. W. Townsend,	
CHURCH MISSIONARY VERNACULAR		Coll. Friar's Walk, Exe-	
SCHOOLS—INDIA		ter.....	0 5 0
SOUTH—		AFRICA, WEST—Oshielle—	
Mundakyum—		To Mrs. Michell.	
Lady Buxton for "Rhoda"	3 0 0	Rev. Arthur Latter, for	
Mrs. Gurney Buxton for		"Lucy Molake"	3 0 0
"Louise"	3 0 0	Mrs. King Sampson, for	
Ellore—		"Caroline Sampson"	2 2 0
Missionary Sewing Class,		A.Z.	0 5 0
Tickenhau for "Rachel St.		NORTH WEST AMERICA—	
George"	4 4 0	To Rev. J. Hawkesly :	
AFRICA, WEST—Ake—		Miss Harris' Pupils, Clif-	
Miss Wakeman for "Susannah		ton, for "R. Isenhoff"	4 10 0
Abbejelh"	4 0 0	Belle Vue School, Clifton,	
BETHLEHEM, IN JUDEA—		for "W. Wesley".....	1 0 0

The CO-HELPER for BHOGULPORE begs to thank, for Parcels received for that School, and will be glad to take charge of others, as a box is about to be packed.

ERRATA.

In the July Magazine, "£4 15s. from Mrs. STEVENSON" inserted by mistake. In September, for JOHN ROLFE read AUGUSTINE LUCK.

The Coral Missionary Magazine.

No. LX.]

DECEMBER 1, 1871.

[NEW SERIES.

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Prayer.

LIGHTEN, O Lord, the darkness of the world with the glory of Thy Gospel. Reveal Thy Son among the heathen, and establish His kingdom in the utmost parts of the earth. Stand by Thy Missionaries, Lord Jesus, and strengthen them. Let their preaching be fully known and believed, and deliver them from all enemies and temptations, by the riches of Thy grace. AMEN.

Christmas-tide and Christmas Gifts.

AT this happy season, when preparations are universal in the happy homes of old England, for a glad and joyful celebration of the Heavenly Father's goodness, in giving His only beloved Son to be born into the world for our sakes, our hearts warm with desire to spread abroad a like rejoicing over other homes less happy, and

other lands less favoured than our own. Some special gift we would give from the abundance of good gifts lavished upon us. We would remind those of our readers chiefly interested in Home Missions and objects, that the Tea Treat to the poor of our own Missionary's District, is given in January, and he looks to us for a few pounds towards it. The poor people look fondly forward to this evening, when they are invited to meet around well-spread tea-tables, in an airy peaceful school-room, in the close and crowded Minories, first, to enjoy a comfortable meal, such as some of them seldom know, and then to listen to the addresses of their Missionary, his Coadjutors, and their Superintending Clergyman. Last year, by the kindness of one kind friend, blankets were afterwards distributed among some of the most needy ; and a very grateful message of thanks was sent to us for the liberal donor. The Winter is likely to prove a very difficult one for our poor, and we shall be thankful for any help, whether for the "Poor Box," or the Treat. We should also be very glad of any contributions for the "East London Hospital for Children," which is supported entirely by voluntary contributions, possessing no endowment of any kind whatever. An appeal for aid has been sent to us, stating, that since the Hospital was opened, in 1868, the number of persons (women are treated as *out* patients) helped, prescribed for, or nursed within its walls, amounts to 14,243 ; and, that the daily increasing demands upon the charity, necessitates both a new Hospital* and larger funds. "Insufficient food and unwholesome living

* At present it is established in an old Storehouse and conducted with the simplest of means.

are found to be the main causes of disease among the little patients ; therefore, nourishment, cleanliness, and ventilation, are the main remedies. Discharged patients are looked after, and invited to come and dine now and then ; so are certain famishing creatures who never were patients. Coloured prints adorn the walls of the wards, a wooden toy-bird with a nid-nodding head, is their only piece of sculpture ; while a grand public possession consists in a poor little dog, found half-starving at the door, who is every child's friend, and a general tonic for all.

In Africa, in the little village of Oshielle, are three little children, girls taught in the Mission School, and paid for by the friends of the Coral Fund. The Missionary writes to tell us that they were born slaves, and as they have never been redeemed, their heathen masters may claim them and take possession of them at any moment. He urges us to do what we can to obtain the redemption money before it shall be too late. We suppose between £20 and £30 will be needed for the three, but it depends on the owners' demands. We have very little in our "Redemption of Slaves Fund," at present.

We were enabled last Christmas-time to send out some small aid to the poverty-stricken inhabitants of Bethlehem, and the early summer brought us a letter of warmest thanks, from Mrs. Müller, the Missionary's wife, entreating for a repetition of the gift. Some eight hundred poor creatures, half-naked women, starving children, blind, and deaf, and maimed, were destitute in the streets, for months, living only upon what the Missionary and others could manage to give them. Where it was possible, work was provided for them, but one of the great causes of distress, was the lack

of work to do. The War between France and Germany made itself felt in Judæa, for France was not trafficking for olives, rosaries, and mother-of-pearl, as of yore. Little better was hoped for the present year, although the warmer weather had, at the time Mrs. Müller wrote, somewhat lessened the general suffering and distress.

And now one Christmas suggestion more, which we will, however, give in a separate paper.

The Famine in Persia.

WE have all, during the past weeks, heard of the terrible famine in Persia. A Missionary, well-known to ourselves a few years ago in India, as a most zealous and active worker, has written home a long sad letter about it, and a subscription for the sufferers has been opened by the Church Missionary Society; we earnestly hope to be able to send our contribution towards it. Persia has been visited by three years of drought, and if, says the writer, the Rev. Robert Bruce, next winter be a very dry one like the three last, a famine far worse than that of last winter and spring must be the consequence. Some years ago, an English gentleman resident in Julfa, the christian suburb of Ispahan, expressed a wish to see a *poor* christian, and a half-witted blind woman was brought to him, as the only christian beggar to be found. The census of the christian population of Julfa has lately been taken for the Relief Committee, and it has been found out of the whole population of 2,719 souls, no less than 1,000 are now almost entirely dependent on charity. This is among the christians, who are far better off

than the Mahomedans. Hundreds of starving wretches of all kinds surround the Mission House daily ; and on one occasion a poor little infant died of exhaustion in its mother's arms, even as she stood there. On another occasion a girl, in the tortures of hunger threw herself into a well ; she was taken out and carefully tended at the Mission House, where she still is. Many Mahomedan orphans sleep in the streets of Julfa, finding the christians kinder to them than their own people. The native government is utterly indifferent, and does nothing to relieve their distress, although the state of the country is now as bad, and apparently growing worse month by month, as it was last winter, when "old leather bottles were sold for food, the blood was eagerly caught at the butcher's shops, and devoured, beggars were sitting in the streets eating chopped straw ; clover and grass oozed from the mouths of the dead as from a camel's, and many were the stories of children being eaten."

"It is impossible," says Mr. Bruce, "to live in Persia at this time, and to labour for the temporal and spiritual good of the people, without feeling the strongest hope that God is, in His mercy, preparing this land for the light of His Gospel, and that the Famine is an instrument in His Hand for this end."

A Wedding at Kunnunkulam.

WE have had a wedding here of one of our school girls ; she married our head servant, and I think a short account of it will interest you. Some of their customs and points of etiquette are very peculiar. Two or three

days before the wedding day, the bride and bridegroom's friends go and call the guests to the feast; the evening before, the bride has to bathe, and the next morning she must not soil her fingers with doing anything, with the exception of taking her morning meal. They think a great deal of any gold present, and I gave her a pair of ear-rings; they are worn on the top of the ear. At half-past eleven



THE MAIL GOING OUT.

we prepared to go to church; the bride wore a very nice white cloth, put round in their style, and a jacket elaborately worked with yellow silk. The greater part she made herself, and the covering for her head was book muslin. She looked very well. Her father came to fetch her, and all the school girls went with her, dressed in clean

white clothes. The bride must always have a large umbrella held over her, which is generally of some gay colour, such as red or yellow, and sometimes it has a very deep silk fringe. The service is the same as we have in English, only translated into their language. They use the ring, but they do not think anything of it, as when the marriage is finished the bridegroom ties a small gold ornament round the bride's neck which is considered by them the token of marriage. The bridal party wait in the church until the feast is quite ready, then they go in procession to the house, the bridegroom going first with a friend on one side, the bride following with her friends. Sometimes they have music, and a great many ornaments are often put on them, but this we do not encourage, as it is like the customs of the heathens. On their arrival at the house there is a raised seat placed for them, where they sit down, and some friends, either the father's brother, or the bride's brother, puts some sweetmeat in their mouths; a singular custom. They then both go away inside the house, and have their portion of the good things provided, but the husband does not eat with his wife. They made a tent for us, and made everything very nice, and provided a good dinner for us, and as it was at the house of one of our servants, they understood what we liked. Our dear little boy made one of the party, at which the people were much delighted. All the guests sat down round us in their fashion on the ground, upon mats. At these feasts they never eat out of a plate, but from leaves of one of their fruit trees, which has a very wide leaf. They begin with what they call *Par Chora*, which is rice mixed with cocoa nut into a kind of square

cake, and they pour over it *Panhi*, that is something like honey. After that is finished, someone comes round with water, and they all wash their hands and mouth, then they have rice and curry, three or four different kinds, such as *Fowl, Fish, and Pork*, with buttermilk and ghea, all mixed together. Then, when it is all finished, the bride and bridegroom come out and see all their friends, then separate and go to their homes. Four days after, they return to the bridegroom's house, where there is a smaller feast provided, which is the end of their marriage festivities, and the bride after this goes about her work and domestic duties.

A heathen family has lately joined our congregation here, and are about to be baptized; there are six children, and the father being poor and in very bad health, cannot afford to put them to school. He is industrious and tries to do what he can. Do you think you could interest anyone in behalf of one or both of the two eldest girls, 9 and 10 years of age? I should be glad to give them any christian name you would like. I am sure you will do anything you can for these poor little benighted children, and I shall be rejoiced to hear that you have something for this purpose. Your little protégée "*Dinah*," is improving, and her parents are very thankful for the kindness shown to her.

These people are very ignorant, but they are open to all kindness. We have had a very trying two months, so many of our people having no work, on account of the very heavy rains; and things are very dear just now. But of course we all have our difficulties, and must bear them in the best way. Do not forget our work in your prayers.

M. HOPE.

From within the Arctic Circle.

Rampart House, Porcupine River,

6th December, 1870.*

YOU will probably have heard ere you receive this, that owing to the troubles in Red River, the Hudson Bay Company could not forward the Mission supplies for the north further than Norway House, this summer, so that I have not, as yet, the pleasure of acknowledging receipt of the small Coral Fund bale of goods, of which you advise me in your note of April 27th, 1869. However, I trust that it will reach me next year, and in good preservation.

Having written you from St. Michael's, Norton Sound, to which place I had gone on a Missionary Tour, you will perhaps like to hear a little more from me regarding the success which attended my efforts to extend the knowledge of divine truth to the Indians and the Esquimaux. Towards instructing the latter, I may have told you that, I could not do much through the want of a competent interpreter. It is with much gratitude to the great Head of the Church, that I am enabled to say that I succeeded in teaching a few of them; and I trust the seed sown in their hearts, may, through divine grace, bring forth fruit in them.

They committed to memory a short prayer, a hymn of three verses, which they learnt to sing very nicely to the Portuguese Tune, also partially the decalogue in an abridged form. They also were made tolerably familiar with the creation, the temptation and fall of man, redemption by Christ, and the final judgment.

* This letter has just been received. How far off the date seems to put the writer!—ED.

In the instructing of the Indians, I had much encouragement ; they not only showed a readiness to receive christian instruction, but also an aptness in learning. While at St. Michael's, several of the Indians who had gone there from different Trading Posts on the Youcon, learnt by heart the Apostles' Creed, the Lord's Prayer, another prayer, the Decalogue in an abridged form, also half-a-dozen hymns which they sang very nicely.

It was not till the 22nd of July I set out on my return, on board the steamer Youcon. Owing to its getting out of order, and frequently requiring repair, it was not till the 13th of August, we reached Fort Adams a Trading Post about eighteen



"SHOOTING THE RAPIDS."

miles below the confluence of the Tununa with the Youcon. It being then considered too late in the season for the steamer to proceed to Fort Youcon, it did not do so. I had therefore a longer distance to perform in canoe than I had anticipated.

For the purpose of bringing on a few supplies which I had procured at St. Michael's, instead of only one canoe which would otherwise have done, I purchased two canoes, and hired three young men of the Fetsi-Kutchin for the trip to this spot. We were not able to carry much provisions in the canoes, however we did not lack. Game was abundant along the river, and ducks and geese in large numbers were killed, also I had an opportunity of killing a moose and a black bear, which were a very acceptable addition to our larder. The journey on the whole was pleasant. The young men with me were taught from day to day, and I also acquired a considerable knowledge of their tongue. We arrived here on the 12th of September, in health and safety.

On looking back on my Missionary Tour of this summer, I have much cause for thankfulness; the apparent success which attended my efforts to make known the glorious Gospel of Salvation, the many kind offices rendered me by one and another, and the travelling mercies which I enjoyed. It was pleasing to find the Indians along the river Youcon, on my return, desirous for further christian instruction. They hailed my return among them with delight, and promptly assembled for divine worship, and for hearing the word of life. Of the more intelligent and apparently earnest, I appointed three to lead the worship of God, in

joining together for prayer and praise, and also to exhort all to remember and to follow all they have been taught by me of the word of salvation. I trust they may endeavour to live a christian life; may they be preserved from the power of sin, and be enabled to hold fast all they have learnt of the things which belong to their eternal peace.

The work which I have commenced among the Indians down the Youcon, will, I trust, soon be taken up by the American Church Missionary Society, or some other Protestant Missionary Society. The field is large enough for three or four Missionaries, and it is full of promise. May those poor Indians, to whom the light of truth has so lately come, be led onwards in the knowledge of the truth as it is in Jesus, and become faithful and devoted followers of the Lord Jesus Christ.

When I arrived here this autumn, there were only about half-a-dozen Indians at the place; all the others being as usual at their hunting-grounds. Since that time a few of the Indians have been to the Fort on a visit, and also for the purpose of trade. Till recently there have been upwards of twenty individuals, including men, women, and children, since the end of September staying here; at present there are only eighteen. With them daily evening prayers are held throughout the week, and on the Sabbath morning and evening prayers.

It is only six days since I returned from a visit to a tribe of Indians, encamped some fifty miles off. Eight days were passed with them, daily instructing them in the things of God.

In the course of the winter, I hope, (D.V.) to visit four or five other tribes. They require to be visited at least

once every winter. There is, I trust, a desire among them generally to lead a christian life. But events have occurred among them during the last year, showing that Satan still maintains his empire among them. Dark deeds of sin have been perpetrated. May God not visit them in wrath, but graciously look down upon all, and may the reign of Christ be established among them in power and great glory, delivering them from evil, and conducting them safely towards His heavenly kingdom. Let me entreat your prayers for them that the divine blessing may descend and rest abundantly upon them.

This Post, as well as Fort Youcon, is to be abandoned by the Hudson Bay Company, next spring, so that I shall have to make either Red River Fort, or La Pierre's House, my head-quarters. The latter place would, I believe, do very well as a base of operations.

This spot is, as you are perhaps aware, further north than Fort Youcon, which is within the Arctic Circle. This Fort is built on the left bank of the river, and about fifty yards from the bank. It is surrounded on all sides by hills of the height of about one hundred feet; in the vicinity, and at a little further distance, hills are seen rising about one thousand feet in height. The prospect is pleasing in summer, and in winter, although the ground is, of course, everywhere covered with snow, yet the evergreen pine trees, with birch, poplar, and willows of different kinds preserve it from being altogether dreary and repulsive. Within ten days there will commence a night which will continue for about three weeks, as the sun will not be seen above the horizon all that time. At present we do not see it, although it does rise, but its

view is intercepted by the hills, about half-a-mile from the back of the Fort. The weather has been comparatively mild for the last fortnight, *i.e.*, it has not been so cold as 40° below zero. The coldest day as yet this winter, was the 8th ultimo, when it was 52° below zero; I have seen it 63° below zero at Fort Youcon. The coldest weather is generally in January.

Please to excuse this hastily written note. With kindest christian regards, and with the assurance of my heartfelt thankfulness for the contribution towards my Mission,* and for all your good wishes,

Believe me,

Yours sincerely,

R. McDONALD.

Not in Vain. †

“**I** HAVE laboured in vain,” a Teacher said,
With sorrowful look and tone;
“I have laboured in vain,”—and she bowed her head,
And bitter and sad were the tears she shed,
As she sat in her chamber alone.
And there with a sorrowful heart she wept,
For the fount of her grief was stirred,
Till the night grew dark, and at last she slept,
And a soothing calm o’er her spirit crept,
And a whisper of “Peace!” was heard.

* We have had but small contributions of late years, for the stations of Messrs. McDonald, Kirkby, and McKay. We should be thankful if our readers would remember them and their need, as well as Mr. Horden.—ED.

† Abridged from a sweet little Poem by the Author of “The Starless Crown,” &c.

And she was told how vain a thing
 Was earth-born care and strife ;
 Her hands the precious seed might fling,
 But the Lord alone could make it spring,
 In fair and fruitful life.

In wondering joy she bowed her head,
 As an angel softly spake ;
 " Young souls shall be thy hire," he said,
 " And never shall the seed lie dead,
 That is sown for Jesu's sake."

At last the Teacher woke, and bent
 In fervent, earnest prayer ;
 An answer of peace to her soul was sent,
 And faith and hope in a rainbow blent,
 O'er the clouds of her spirit's care.

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 Rev. Clement F. Cobb.

Miss Barber.
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The *Coral Missionary Magazine*, and the *Coral Missionary Fund*, take their name from the work of the coral insects, which produces useful results from multiplied small efforts.

Miss A. Cooper.....£1	0	0	Miss J. Hill.....	0	2	6
A Friend, per Mrs. Batty... 0	5	0	Matilda Ogilvie	£0	3	0
Our Own Missionary—			Emily Ogilvie	0	2	0
Miss A. Cooper	0	5	Mrs. Stevens	0	2	0

THE CORAL MISSIONARY FUND.—*Continued.*

<i>Night Cabmen's Mission—</i>			<i>EMANCIPATION OF SLAVES—</i>		
Captain G. M. Baynes	£0	10 0	Miss Bosanquet for three		
A Friend, per Mrs. Batty	0	5 0	little Slave Girls, at Osh-		
<i>POOR BOX—</i>			ielle	£1	0 0
Miss A. Cooper	0	5 0	S. M. Bosanquet, Esq., for		
<i>OUR LIFE BOAT—</i>			Ibid	2	0 0
Miss A. Cooper	0	5 0	E. F. Bosanquet, Esq., for		
Mrs. Stevens	0	2 0	Ibid	1	0 0
<i>REFUGE—(Girls)—</i>			<i>MAGAZINE FUND—</i>		
The Hon. Miss Stanley, for			Miss A. Cooper	0	5 0
"Helen L'Estrange"	1	0 0	Rev. W. Hooper	0	1 6
<i>CHURCH MISSIONARY VERNACULAR SCHOOLS—INDIA—</i>			Mrs. Browell	0	1 6
<i>SOUTH—Masulipatam—</i>			<i>CO-HELPERS—</i>		
Stockton Missionary Bas-			<i>INDIA, SOUTH—Masulipatam—</i>		
ket, for Mrs. Sharkey's			<i>To Miss Pennefather.</i>		
Schools,	5	0 0	Mrs. Munro, for "Edith		
<i>Ellore—</i>			Emma Munro	3	0 0
Per Miss Fisher, for a blan-			Miss Forbes, don.	0	9 3
ket for "Pilla Nagula"	0	8 0	Miss May Forbes, don.	0	2 6
K. G., for "Nagamma"			Master Duncan Forbes,		
and "Mangai"	8	8 0	don.	0	1 3
Blankets for ditto	0	10 0	Mrs. Forbes, don.	0	4 0
<i>Mundakyum—</i>			Friends, don.	0	3 0
Mrs. Browell, for "Mary			Gosport Juv. Miss. Assoc.,		
Feltham"	3	3 0	for "Matthew Gosport"	1	11 6
<i>Arrians—</i>			Mrs. Stokes, for "Ellen		
Mrs. Browell, for "Henry			Garway"	3	3 0
Feltham"	3	13 0	Miss Dampier, for present	1	0 0
K. G., for a lad	4	4 0	<i>INDIA, NORTH—Bhogulpore—</i>		
<i>Sacchiapuram, Tinnevely—</i>			<i>To Rev. T. Scott.</i>		
St. Paul's S. Sch., South-			Miss Shepard, for "James		
port, for Saththianadhan			Guildford"	2	2 0
Catechist	5	0 0	<i>Secundra—To Miss Barton,</i>		
<i>Agurparah Orphanage—</i>			Miss Dighton's young ladies		
Crossing Schools and Vic-			for "Jane Warner"	3	3 0
arage, for "Daily Cres-			Mrs. Alfred Coore, for		
sing"	0	15 0	<i>Life Boat</i>	0	10 0
<i>AFRICAN SCHOOLS—Lagos—</i>			<i>AFRICA, WEST—Lagos</i>		
The Misses Buchanan, for			<i>To Miss Christie :</i>		
"Helena Shoderu"	3	10 0	Miss Ransome, for "Josiah"	4	4 0
<i>NAZARETH, PALESTINE—</i>			Mrs. Clifford Malden	0	10 0
Stockton Missionary Bas-			<i>Oshielle—</i>		
ket	3	0 0	<i>To Mrs. Michell :</i>		
<i>SYRIA—</i>			Mrs. Michell, for "Harry		
Stockton Missionary Bas-			Brown"	4	4 0
ket, for the late Mrs.			Mrs. Wright, for Emanci-		
Thompson's Schools	2	0 0	pation of "Omelolo"	2	0 0
			Mrs. Michell, for Ibid	2	2 0

MISS HALL, 5, Stanley Crescent, Notting Hill, W., will kindly receive Contributions for the North West American bales, destined for Messrs. Kirkby, Macdonald, and Mackay, up to the first week in March.

MASULIPATAM BOX will be despatched in the Spring.

The Coral Missionary Magazine.

No. LXI.]

NOVEMBER 1, 1871.

[NEW SERIES.]

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Prayer.

OH, Lord of the harvest! we pray Thee to send forth
more labourers into Thy vineyard; and upon us who
remain at home, pour out Thy Holy Spirit, that we may
be fellow-workers with Thee; fervently labouring together
in our prayers for them and for those they seek to save.

Hear us for His sake whom Thou hearest always. **AMEN.**

Marriages at Creve Cœur.

MR. HOBBS writes:—

You will be interested to hear of the arrival of our
annual box, which contains several contributions from kind
friends of the Coral Fund; that from Liverpool filled a
separate case, our thoughtful friend having sent dolls, books,
magnificent puzzles, and other rewards, and bonbons (just
like the last); amongst the rest presents for Herbert.
There are also presents for Abraham and little Anna, for

which they will write to thank their kind supporters after the examination. The children never know, until *that day*, what is in store for them. Their friends are usually then present, and the two-fold object is gained of giving to them, as well as to the children, tangible proof of the constant mindfulness of their benefactors. Dear little Anna has now regained her strength, after a long and serious illness, which has necessarily thrown her back with her lessons. I feel, however, that the Lord has done more than we once dared to hope in sparing her to us.

I much regret that the parcel prepared by the kind friends of Edward Argyle, reached my aunt too late for the box. She tells me it is now on its way, so I hope, after all, our merry little "rond rond" (as he is called in the school) will receive his present with the rest.

The children are all fully occupied with making their new clothes, for which our box has supplied material. At the same time we are preparing wedding outfits for *three* of our girls—Pakkiam, Mary Eliza, and Charlotte Rosset—the latter on the Coral Fund. I cannot but, for many reasons, regret these early marriages, still as it is a custom from which we may not depart, I am, I cannot say *how* thankful, to have found, as I trust, suitable husbands in each of these cases. Pakkiam is to be married to Edmond, a Government school teacher, once at Powder Mills. Mary Eliza, to a respectable young man in Port Louis. The applicant for Rosset, in whom you will feel a special interest, has also a good situation in Port Louis. He is of christian parents, was once my pupil in a day-school, at Moka; every one speaks well of him, and it appears that he and Rosset have long known

each other. I trust, therefore, they will be happy. Rosset is a nice girl, has much improved since she entered the school. I am so thankful that she can read well, and has a fair knowledge of scripture truth, &c., besides having acquired industrious habits. She shall write to her supporters, and I must then ask them to transfer their kindness to another. I should be very glad if they would choose a *boy*.* I have several quite young, without friends.

The Children of Agurparah Orphanage.

I HAVE to acknowledge with many thanks the receipt of £5, the first-fruits of the appeal to which you kindly gave a place in your magazine, and I take this opportunity of thanking the kind friend who sent the money; and of telling something about the little one whom I have selected as her protégée. "Poonie" is about seven years old, a lively, merry child; but not, I am sorry to say, as obedient or attentive as I should like to see her. She was received into the Calcutta Famine Orphanage, at the time of the Orissa famine, about five years ago. When I went to the Orphanage a short time ago, to select three or four children, to be transferred to Agurparah, she looked so imploringly to be included in the number, that, although there was no one to support her, I brought her here, trusting that a supporter would, ere long, appear; and it was not many days before your letter, with its enclosure, provided her with the needed friend.

* A girl has been chosen by these kind friends. We shall still be thankful for supporters for the boys.

Poonie is at present very backward, she is fonder of play than work ; but there is an amount of energy in her, not always found in Bengali Children ; and we must try, with God's blessing, to direct this energy aright. She is at present only in the infant class, learning her letters ; she can sew very tolerably ; and next time I write, I hope to be able to report some progress. As I hope ere long to have more friends for our Orphans, among the readers of the Coral Missionary Magazine, I think I must tell you something about them and their home, so that their friends may have some idea of their occupation and surroundings.

A few evenings ago, I was sitting in the verandah writing, when a sudden storm coming on, I hastily put together my writing materials, and carrying my lamp into the house that it might not be blown out, returned for my books and papers, of which the wind had already begun to make havoc ; and some of the papers, including a letter to you, had quite disappeared. The next morning however, all were recovered, and, although in a soaking condition, the writing was not obliterated, as you will see from the enclosed half-sheet ; and as the writing is quite legible, I will not re-write what I have said, but only continue where I was so rudely interrupted.

St. Mary's, Agurparah, is very prettily situated on the River Hooghly ; there are two Mission houses, at a little distance from one another, with the Church between them, and the Orphanage buildings adjoining the one in which I reside.

I daresay you would like to hear something of our daily routine. We are all early risers, as you know is generally

the case with people in India. Soon after rising, the elder girls go down to the river to bathe, and then take their "jol-pan," a "slight refreshment" of parched rice, or something of that sort. Then there are various domestic operations to be performed, such as sweeping their rooms, drawing water, cleaning the rice, preparing and cooking their food, &c., all which work they take turns in doing. One of the best helpers in the cook-room is poor little Ruth, our deaf and dumb orphan.

At half-past seven all whose employments do not prevent them, assemble in the different school-rooms, to learn their Scripture lessons, hymns, &c. At eight the little ones go to bathe and the elder girls have their Scripture lesson. At nine we have prayers, when all join in singing a hymn, the chapter is read round verse by verse, by all who can read fluently; when the prayer begins little Ruth kneels down with the others, and I hope, knows something of her loving heavenly Father; but it is so sad not to be able to tell her of the love of her Saviour, except by pictures and signs.

After prayers the children have their breakfast, consisting of rice and dhal (a kind of thick porridge, made of a sort of pea). English friends would be astonished to see the amount of rice which is heaped upon each child's plate, and perhaps some would be rather shocked to find that we allow them to sit on the floor, in the native fashion, and eat with their fingers; but I think it is quite the wisest and kindest thing to bring them up in the manner which is most likely to make them useful and happy in the homes in which they will probably live after they leave our care. To bring them up in English habits would be to render them unfit for the

life they are likely to lead in future, by accustoming them to what they would sadly miss, when the habits of those with whom they would live, and the necessities of a small income, compel them to discontinue them. You must therefore picture to yourself our Orphans seated on the ground, with their heaped "thallahs" before them, which rapidly become emptied, without the help of spoon or fork.

At eleven the bell rings for School, and then all assemble in the School-rooms, where the various lessons are carried on till two o'clock, when the children have an hour for play or amusing themselves as they like. At three they again assemble for lessons and sewing; and then what a busy scene the sewing-room presents; one or two are engaged at the spinning-wheel, some are busy making new garments, others mending old ones; here a little group of beginners cluster round an elder girl, who shows them how to hold their needles; while, there, another group is engaged in marking the finished work. On some days fancy work takes the place of the plain sewing, and then the embroidery, tatting, &c., which their busy fingers produce, is sold for the benefit of the School; enabling them thus to contribute a mite towards their own support. And, as we hope the time will come when each shall be able to give something for the help of others, we wish to train them in the habit of giving, teaching them to look upon it not only as a duty, but also as a privilege; and for this reason, we have once a week our missionary afternoon, when missionary information is given while they work, and the profit of these missionary afternoons' work will be given to themselves, to put into the missionary box, or to devote to some special mission work,

either in their own country, or in distant lands, as they may choose.

At half-past four School is over for the day ; at five they have their evening meal, of rice and curry, and then they amuse themselves as they like till dark, when they all assemble again for prayers ; after which the little ones retire for the night, while the elder girls amuse themselves in reading, working, playing, or chatting until nine o'clock, and, it is during this time that almost every evening, a little group, numbering from five to twelve, will come, and sitting round me, ask for instruction in the way of salvation ; they listen attentively and join earnestly (I hope) in prayer, that they may be among the sheep of our Saviour's fold, washed by His precious blood, and sanctified by the Holy Spirit.

It is a great pleasure to these poor children (many of whom have not a relative in the world) to know that they have a friend or friends in England, who care for them, and pray for them ; and, when occasionally they get a letter, it is indeed a delight, especially if it should contain the portrait of their English "mem," as is now and then the case. It is also a great comfort to myself, to know that they have praying friends in England, who will join us at a throne of grace, in asking blessings for these poor orphan children, whom the Lord has committed to our care, saying, "take these children and bring them up for Me."

Yours very sincerely,

H. N.

A long Journey through a Large Parish.

BY THE REV. J. HORDEN.

AND now my young friends, I will to write you an account of my last summer's journey ; it was a long one, about fourteen hundred miles, and occupied me many weeks ; and do you know that I did not travel out of my parish all the time, and that when I was at Matawakumme, five hundred miles south of Moose, I was upwards of eleven hundred miles from Little Whale River, which I visited during the previous summer, and yet was still in my own proper parish, and did not travel an inch beyond it ; now I dare say, indeed, I know, the fathers of some of my young friends are clergymen ; now, just ask them how they would like to have charge of a parish the size of mine, and one in which they could not possibly see many of their parishioners oftener than once in three years. And you, little ones, think how weary the prospect would be if your minister came to you once in three years only. There is a difference, certainly, and I hope you all feel deeply grateful for your spiritual blessings, and appreciate more and more the advantage of having been born in Britain, the land of churches, bibles, ministers, and sabbaths ; I will pursue my sermon no longer, but allow you to endeavour to discover the lessons such a state of things afford. Well, wishing to follow up the work I commenced at New Brunswick last year, I determined to proceed there in the first place ; I accordingly left Moose, on June 13th, in canoe, but after two days, I overtook a boat proceeding to the Long Portage, with goods for

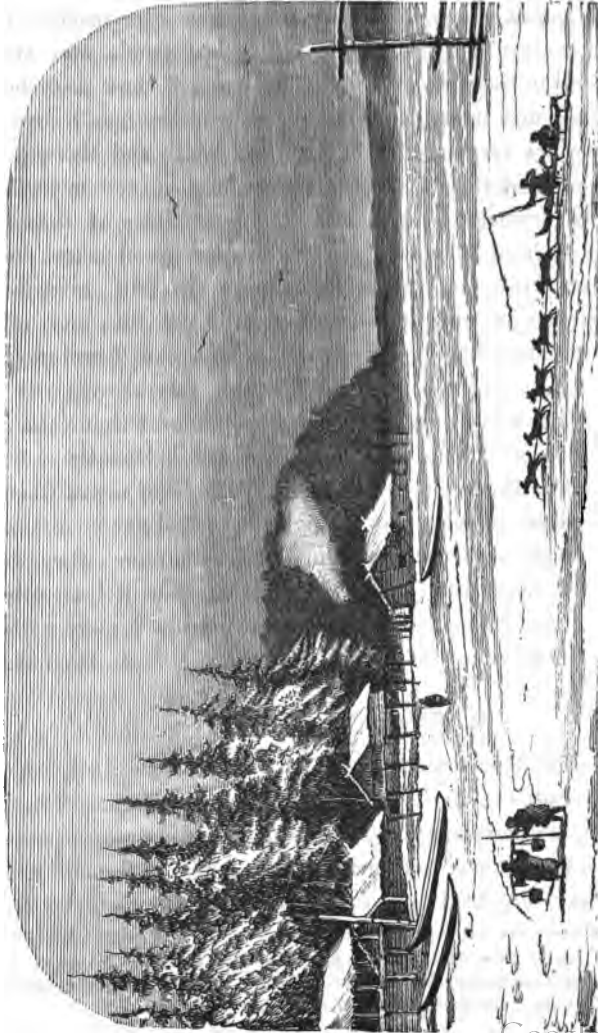
the supply of New Brunswick, and in it I went forward. Travelling by boat is very different from travelling by canoe ; in the boat one has much more room to move about, but the movement is very slow, the oars are scarcely used at all ; it is tramp, tramp, tramp, hauling the boat through the water day by day, very monotonous work indeed. At breakfast time, dinner time, and when the day's work was over, we always endeavoured to catch a few fish ; our rods were certainly not quite as elegant as those you see in the hands of English gentleman, neither were the hooks such delicate looking innocents ; we were content with a long rough stick just cut from the woods, a piece of strong cord for a line, to which we attached a large hook baited with a piece of salt pork, and with this we would occasionally draw out a perch, a trout, a pike from six to twelve pounds in weight ; now that is what I call satisfactory fishing, and I generally manage to get a little fish two or three times a day. At the Long Portage, which is about half way to New Brunswick, I again changed my mode of travelling, as I did my travelling companions, having now Brunswick Indians with me, and using the canoe, the upper part of the river being quite unsuitable for boats, in consequence of the difficulty and number of the rapids. With my new friends I got on extremely well, using every opportunity which offered to instruct them in divine things. Most of them received the instruction gladly, but a few held back ; they love their old superstitions best, their conjurations, dreams, spirits, and all the other things which so sadly debase the Indian's mind. In due time New Brunswick was reached, and I at once began my work, having now with me nearly every Indian

connected with the post. It was very gratifying to find so much interest displayed by those who so lately heard the Gospel for the first time, and that service after service was attended by so many. The chief Indian here is called Ojibbeway, and is one of the finest specimens of an Indian I have ever seen, he would be considered handsome even in England, tall, well-proportioned, and about fifty-five years of age; he is of good report too among all with whom he has to do, and, what is better still, he is an earnest enquirer after Christ. Those Indians, before they had ever seen a Missionary, used to meet for prayer and exhortation, having learnt a little from an Indian who had seen one. Desirous of knowing how they conducted their service, about which I had heard a great deal, I requested them one evening to conduct a service themselves, I would be present, but only as a spectator. They showed no shyness, but consented at once. At the time appointed, all being assembled, one gave out the verse of a hymn, which was sung by all present, another then repeated a text of scripture, then a second verse of the hymn was sung, followed by a second text; all then knelt down, I by the side of the old chief, and about six began to pray aloud at the same time, each in his own words. Ojibbeway's prayer was very simple, of course, but it was a cry to Jesus for mercy; and can we doubt that his prayer was heard, when kneeling by his side was one sent by God to show him the way of salvation. I now introduce you to one of those who oppose the Gospel; hear what he says. I was speaking to him about his children. "I would not," said he, "give up my children to you for baptism on any account; my eldest child has been twice so ill that I thought

she would die, but an Indian by his charms, saved her, when no one else could ; and recently, a spirit appeared to me, telling me to take heed and never give up my children, for if I did, he would no longer take care of them, and they would die."

I remained at Brunswick until the Indians departed to Michipicoton, for supplies of flour ; I went with them a little way, and then went onward to Flying Post, by a road untrodden by any save the Indian on his hunting expeditions. I found it a terrible route—the worst I have ever travelled by ; but having no one to think of but myself, I did not at all mind it ; I was about my Master's business, and a little difficulty must be expected therein. Here is a copy of my Journal, for two consecutive days :—"Current in the river very strong on starting ; in two hours, came to a very wild rapid, made a portage of nearly half-a-mile ; in half-an-hour more, to another ; almost at once to another rapid, up which we forced ourselves with poles ; then to another, where we carried everything over a portage ; paddled on most of the afternoon ; towards evening poled up a very stiff rapid, and came to the foot of a beautiful fall ; then we made a portage and encamped for the night. Rained on starting ; in half-an-hour came in sight of a high hill, which is quite a rarity in most parts of the country ; made portage at breakfast time ; came on small lake, then on small river ; paddled up it two miles, made portage, which brought us again to small river ; then through a small lake, at the end of which made portage of half-a-mile. A short paddle up a river brought us to the beautiful lake Kenoshāponokokan, having paddled through it, made a portage of a mile-and-a-half, to

another lake ; crossed it, to a river, and in a little while made portage of half-a-mile ; came on small lake, which, having gone through, made a portage of a mile-and-a-half.' What do my friends think of this? Don't forget, that when I say portage, I mean a wild, rough road, through the woods, or over rocks ; over which we carry canoe, bedding, kettles, and everything else used on the journey. In due time we reached Flying Post, our last portage was only eight miles of truly horrible walking ; happily, we had not to carry the canoe ; it cost us many weary hours. The Indians of Flying Post are not very numerous ; there are nothing like so many as there were a dozen years ago ; they seem to be passing rapidly away. We need then to stretch forth the hand of mercy, heartily, to save the remnant that is yet left. All the Indians that I saw evinced a great desire for instruction, and I hope, this, my first visit here, may be well followed up ; I baptized seventeen persons. From Flying Post I went on to Matawakumme. the trip was most pleasant, fine weather, good, and not over long portages, and occupying only three days. At Matawakumme, the Indians are decreasing too, I am sorry to say ; the decay of a people brings sad reflections, and the Indians seem doomed to extinction. I found a Church partly built, and I hope that ere this, the last nail has been driven ; yes, and that within its walls, Indians have already met for prayer and praise, under the guidance of their trader, Mr. Richards, who takes a deep interest in his Indians' welfare ; a bell and a set of communion plate I hope to get out next ship time ; the little Church in the wilderness will then be tolerably well furnished. I must not forget to tell you that I here made



THE SETTLEMENT IN WINTER.

the largest comparative collection I have ever made in my life, no less than £8 2s. 8d. ; the poor people were truly liberal in their poverty. Yes, and some of these poor sheep for the first time approached the table of the Lord ; some of them are very intelligent, can read well ; and thoroughly understand their Christian responsibilities, and appreciate their privileges. And now, my work done, I turn my canoe's head Mooseward, and move over grand lakes, down a large river, run the rapids, admire the falls, carry over the portages, hurrying onward towards the sea ; and, after an absence of between eight and nine weeks, found myself once more in the bosom of my family. My journey, though a trying, was a prosperous one ; how different from that of a brigade of Indians going to a place called Mistatinee, from Rupert's House ; they had encamped for the night, when a thunderstorm came on ; the lightning killed five men instantaneously, and severely injured thirteen more ; they were not far from their place of destination ; had it been otherwise, the consequences might have been still more serious. And now, young folks, God bless you. J. HORDEN.

A Church for Madagascar.

I HAVE to thank you and all who have so kindly contributed to fill the box* just received. Clothes, I assure you, are most acceptable here. It seems a strange thing to say, but we long to bring the natives to think more about dress ; they are improving, still there is much to be done.

* Letter from Mrs. Dening to Mrs. Masters, of the Vicarage, Coln Rogers, Cirencester, who kindly enclosed in this box presents to our two little Coral Fund protégés, "Timothy" and "Ravao."

I am sure, could you and the other kind friends have seen the boys last Sunday, dressed in their new tunics, you would have been pleased ; the bright braids contrasted so well with their tawny complexions, and right proud they seemed of them. We have made it a rule not to give any clothes excepting to those who have attended the schools for some months, and are making good progress in reading. Our great trouble is with the girls. As soon as they begin to get on a little they leave ; you enquire for them, and are told they are *married*—girls, perhaps, of about 12 or 13. This is a very sad part of their condition.

We are now very anxious to get a Church built here Hitherto the Worship has been carried on in a very shabby *native house*. Mr. Maundrell has collected a considerable sum, but there is still £150 wanting before it can be commenced. I mention this to you, feeling sure you will do all you can to influence your friends in this behalf. There are collections made at the different Stations every Sunday, but the amounts collected are very small, which is not surprising when one knows how little the people have to live upon : scarcely more than six shillings a month. They can earn more, but they are naturally indolent, and care little so that they can get their rice and a *very little* clothing. It will take many years of patient labour before their condition is raised, they have become so degraded ; but there is no want of ability among them, the children learn quite as quickly as those of our own country.

Little Ravao has forsaken us, but we shall be most thankful to put another girl *or* boy in her place.

The Coral Missionary Fund.

TRUSTEES.

Rev. Henry Venn.
Rev. Clement F. Cobb.

Miss Barber.
Rev. Thomas Scott.

The *Coral Missionary Magazine*, and the *Coral Missionary Fund*, take their name from the work of the coral insects, which produces useful results from multiplied small efforts.

H.B.	£0	0	4	S. R. Bosanquet	£0	5	0
<i>Our Own Missionary—</i>				The Rev. E. J. Gosling...	1	0	0
Per Miss E. Dampier,				S. C. Bosanquet	0	5	0
A. B. C.	0	10	0	Mrs. S. C. Bosanquet	0	5	0
Miss J. Hill	0	3	0	E. F. Bosanquet	0	5	0
<i>Night Cabmen's Mission—</i>				Miss Bosanquet	1	0	0
M. C. V. H.	0	2	0	Mrs. Eastham	0	10	0
REFUGES—(Boys')—				Dingstow Parish	1	7	9
Per Miss E. Dampier,				Servants at Dingstow Court			
A. B. C.	0	5	0	for two years.....	0	9	11
REFUGES—(Girls)—				CO-HELPERS :			
Per Miss E. Dampier,				INDIA, NORTH— <i>Benares—</i>			
A. B. C.	0	5	0	To Rev. C. Cobb.			
OUR LIFE BOAT—				For "Cyprian Brighton"			
M. C. V. H.	0	4	0	from 25 School Friends	5	1	6
CHURCH MISSIONARY VERNACULAR SCHOOLS—INDIA				For "Christina"	4	0	0
SOUTH— <i>Sacchiapuram—</i>				For "Jessie White"	2	2	0
Old Croft House Branch				<i>Secundra—</i> To Miss Barton,			
Fund for "R. H. Old-				The Buriton Missionary			
croft.....	2	2	0	Basket, for "Jumni Buri-			
<i>Sangara—</i>				ton"	4	4	0
The Young Men of Tun-				The People at Fundenhall			
bridge Wells, per Rev. J.				for "Jared"	4	0	0
C. Isard, for Catechist...	2	10	0	INDIA, SOUTH—			
Ibid for Schoolmaster	2	10	0	<i>Kunnunkulam—</i>			
MAURITIUS—				To Mr. W. Townsend,			
A Boys' Sunday Class at				Coll. at 25, Friar's Walk,			
Liverpool, for "Her-				Exeter, for Mrs. Hope's			
bert"	1	11	8	School	0	5	0
Argyle House, Surbiton,				AFRICA, WEST— <i>Lagos—</i>			
for "Edward Argyle"...	3	3	0	To Miss Christie :			
AFRICA, WEST— <i>Oshielle—</i>				St. Thomas's Juvenile			
Collected in Dingstow (per				Association, Winchester,			
Miss Bosanquet)—				per Rev. A. H. Etty, for			
				"Ashabi"	5	0	0

The CO-HELPER for *Masulipatam* will be happy to receive Parcels for that School, as a Box will be despatched early in the year.

The CO-HELPER for *Lagos*, Miss Christie, 2, Clifton Road, Brighton, will despatch a Box to that Station, in the course of a month.

Subscriptions for *Oshielle Schools* to be addressed in future to Mrs. MICHELL, at Trinity Parsonage, Eastbourne.



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